

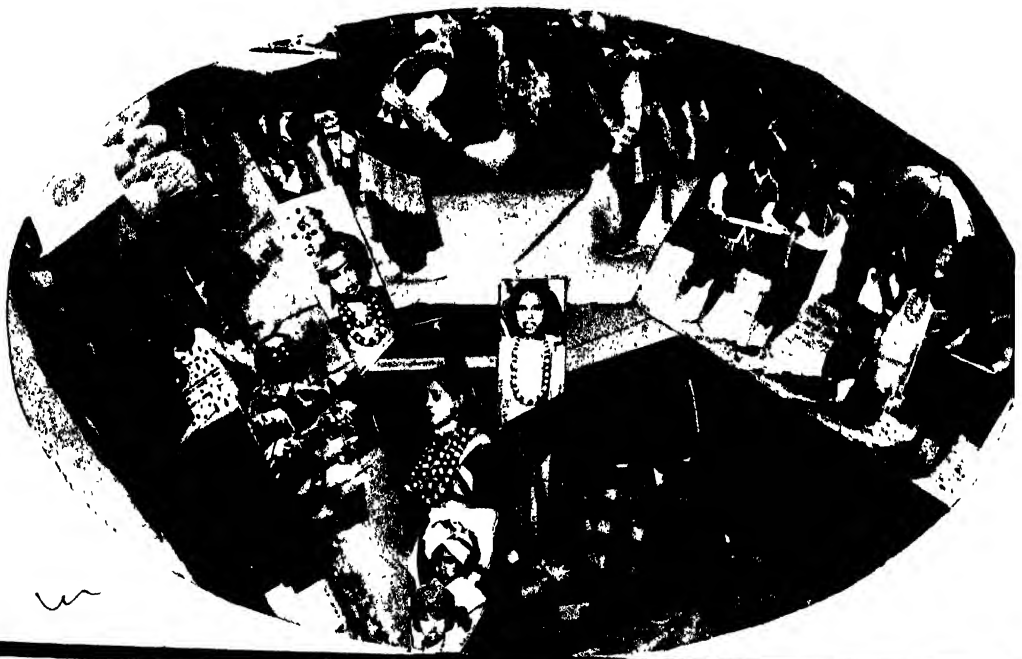
# KHASI CULTURAL SOCIETY

25 *Sinem*

SILVER JUBILEE

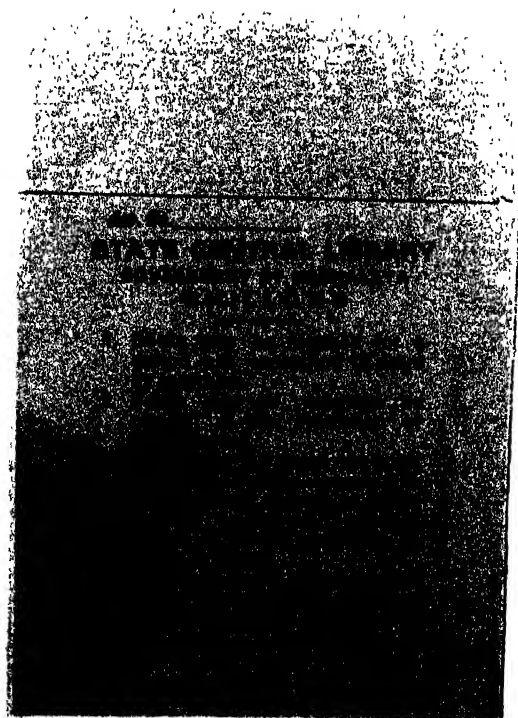
1973-1998

KA JINGSHAKRI JONG KA SENG KHASI CULTURAL SOCIETY



Incorporating  
The Services of  
**MONDON BAREH MEMORIAL**



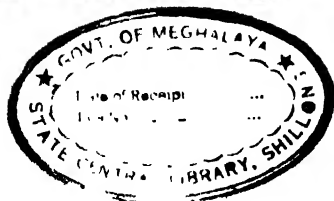


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**CHIEF MINISTER  
MEGHALAYA, SHILLONG**

## **MESSAGE**

I am happy to learn that the Khasi Cultural Society is completing 25 years of fruitful service this year.

The various activities the Society undertook during these two and a half decades have achieved much to further enrich the social and cultural life of the Khasis.

While extending hearty felicitations to the Society on its Silver Jubilee, I also take this opportunity to wish it all success in the years to come.

the 31st August, 1998

**(B.B. Lyngdoh)**



D.O. No.....

Date..7th September, 1998

**KA KHUBOR NA U DY. CHIEF MINISTER, MEGHALAYA**

Nga sngewkmen shibun ba nga ioh ia kane ka lad ban phah ia kine ki kyntien ba khyndiat kum ka dak jong ka jingsngewkmen na ka bynta *Ka Jingdap Arphewsan Snem* jong ka "Khasi Cultural Society".

Ka pyndap ia nga da ka jingsngew sarong kaba shisha ban tip ba ka Jaitbynriew Khasi ka la nang iaid shaphrang ha ki bun ki bynta jong ka jingnang jingstad. Ngi la paw pyrthei lyngba jong ka Society ha ka liang jong ka thoh ka tar, ka jing shna ia ki phlim Khasi, ka jing ialeh drama bad ha kiwei kiwei pat ki kam ban kyntiew ia ka long briew manbriew.

Ka jingtei ia u Mot jong u Tirof Sing hajan Library ka pynpaw shai kdar ia ka mynsiem shitrhem jong ka Jait bynriew ban ioh ia ka jinglailuid bad ban long ki nongsynshar ha la ka jong ka Ri. Kane ruh ka dei kawei ha ki kam bakhraw ba ka Society ka la leh.

Nga sngewthuh ba ka Society ka la pynmih ia kine ki publication harum:-

1. "Ka jingrakhe ia ka jingdap 150 snem jong ka jingiap u Tirof Sing ha ka Khasi bad Phareng."
2. "Ki Nonghikai bad Nongthohkot badonnam jong ka Meghalaya kiba la dep bad kiba mynta - 1991".
3. Ka jingthoh shaphang "I Kong Mavis Dunn Lyngdoh Mawlong" kum I shakri bad nongialam paidbah ba pawnam bad kiwei kiwei pat - 1989.

Nga kyrmen skhem ba ka Khasi Cultural Society kan nang iaid shaphrang ha ki kam ba bha jong ka bad kan wallam ruh ia ka jingshong suk shong sain hapdeng ki jaitbynriew bapher kiba shong ha Jylla.

Te da kine ki kyntien khyndiat ngan kit bok kit rwiang ia ki nongpynmih ia ka Souvenir bad ia ka Souvenir hi baroh kawei.

Khublei.

(D.D.Lapang)



## **MESSAGE**

Nga sngew ba ka biang ban pyndonburom ia ka Jingdap 25 snem jong ka Khasi Cultural Society kaba la sdang ban trei kam naduh 1973-74. Ngim lah khlem da kubur ba ki 25 snem kiba la leit noh ki la iaidd lyngba shibun ki jingkylla kiba la wan kyrthep hapoh kane ka Ri jong ngi. Kane ka Seng K.C.S.ka la tur lyngba ki jingeh kiba bun jaid ha kaba pynlong kam ia ki jingtrei bad jingshakri jong ka, Kum ha ka ban pynim ia ka nongpateng (cultural heritage), ha kaba pynphalang ia ki jingtbah jong ka jingnang jingstad, ha kaba tih bad khyllie ia ki mawlynnai kiba rieh hapoh ki syrtap badum jong ka mynnor, ha ka jingpynphriang ia ka thoh ka tar, bad ha kaba ithuh bad niewkor ia ka jingshakri jong ki nongprat lynti, bad kiba la buh ei ei ha kane ka juk kum ka nongmuna jong ki kam baradbah ha ki kam jingleh isynei bad iarap ia kiba tlot bor. Ki lypung saidur ba ka Seng ka la pynlong ha ki nongsor bad nongkyndong ha kaba tei ia ka longbriew manbriew bad ha kaba pynriewspah ia ka khaii pateng ryngkat bad ki jingthoh pynbud ki long da shisha ki jingiarap bakhraw ia ka *lashai la shisngi jong ngi*.

Ngi sngewdei ruh ban pyrto lyngba ka jingtrei shitom baradbah jong u Prof. Hamlet Bareh Ngapkynta (Emeritus Fellow) uba la lah ban pynmih ia ki drama bad ia ka film Khasi banyngkong jong ki 'Laiphew Syiem', bad ba u la long u nongtei ia u mot Tirot uba don ar tylli ki mawbynmna deng pansngiat, lem bad ka khilon kaba tawah halor u mawlyngkniap uba buh ka jingthoh pynkynmaw ia ki jingjia ba la leit noh. Ngi ai khublei iaroh ia ka Seng K.C.S. kumjuh kaba la pynmih ia ki kot ki sla kiba ktah ia ki jingdonkam ba ha khmat eh ha kaba ngi tei ia ka jingiatylli kawei jong ka Ri bad ka Jaidbynriew, ka jingpynryntih ia ka imlang sahlang, ka jingpynkhlain ia ka jingnang jingstad bad ka jingtei ia ka nongrim baskhem ban pynkhlain khamtam eh ia ka khaii pateng ha kane ka juk kaba mynta.

To, U Blei Trai Kynrad, Nongbuh Nongthaw, Un nang iai kyrkhu kyrdoh ia ka Khasi Cultural Society, ka Seng kaba la shakri da ka jingaiti lut met bad mynsiem, ha ka ban kyntiew ia ka Lawei ka Ri bad ka Jaidbynriew baieid jong ngi.

*(B. Fakom)*



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The sudden passing away of Kong Kelian (Dr. Mrs. H. K. Synrem) was very much a shocking news. It is an irreparable loss. We have not been able to decide in what way the services of KCS through her demise, will continue. Ka jingduh ia i Kong Kelian - ha ka sla (page) 8.

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**Ka Ktien Khublei** - ia U Bah Rolinson Lyngdoh uwei na ki Nongkit kam kongsan ha ka phew snem ba la dep, uba da ki buit ki lad baroh, u la iarap ia ka Seng KCS ban pyning ia U Mot Tirot Singh hapteng jong ka Nongbah bad kum u Producer ia ka Film - Ka synjuk Ri Ki Laiphew Syiem Khamtam ha kaba iarap ban khyllie baiseng bad bei ia ki jinglut.

Ia U Bah Morlan Swer u Nongoh Dur bapnah uba la shna ia ki Shap-bad ki dur jong ka Mondon Bareh Memorial bad uba la pynwan dur ia ka Syrtap plie (Cover design) jong kane ka Thup (thik kumba la bthah ia u).

Ia Dr (Kong) Streamlet Dkhar iba ha ki khep kiba eh i la long kum ka umpohlieu bad aibor ia ki Jingshakri ia ka Seng ha ki lypung pyntrei kam.

**ACKNOWLEDGEMENT** : We place on record our profound appreciation to the help extended by Bah Rolinson Lyngdoh in raising the Tirot Singh Epitaph in the heart of the city. Bah Rolin, in a previous decade, helped substantially in fund raising and providing miscellaneous assistance as Producer of the KCS Film.

We acknowledge the services of Morlan Swer, a young competent sculptor and artist in modelling the art symbols of Mondon Bareh Memorial in accordance with our advice. Cover design of KCS Silver Jubilee Journal was also processed by Morlan. He has further been entrusted to build the Mondon Bareh Memorial Bust in the fitness of things.

We thank Dr. Streamlet Dkhar for her readiness to help the Society during the recent years.



# ENGLISH SECTION

From the Editor's Desk  
Hamlet B. Ngapkynta

—: THEME :—

**Socio-Economic Reconstruction. The Educational Reconstruction here has attained a greater emphasis.**

## **Khasi Cultural Society (KCS) Twenty Five Years of Services**

### **I. CELEBRATIONS**

- No. 1.** Several Celebrations to commemorate important events have been held. Among the many, the following celebrations were the most important :—  
(1) **150th Year Death anniversary of U Tirot Singh** in which thousands of people were assembled at Polo Ground on the 22nd February, 1984 to witness the celebration. (We had taken action to celebrate one year in advance of the due date of Tirot Singh's death)
- No. 2.** **Celebration - Tribute to the Educationalists of Meghalaya - Past and Present** held on March 25-26, 1991 Profiles - Jeebon Roy, Nissor Singh, Mondon Bareh, A. Macdonald, Mavis Dunn Lyngdoh, Prof. R.R.Thomas, M.A. B.L., P.R.S., Bransely M. Pugh, Nissor Singh, Silverine Swer, Dr. Orlando Lyngdoh, Dr. E. Lyngdoh.

### **II. HIGHLIGHTS**

"All the sections of the population kept themselves busy in the economic sectors. As such the production system and channelisation of goods....were maintained; the traders, artisans, craftsmen, weavers, blacksmiths and manufactures were smart and made full use of their energies and exertions to cope with the industrial and commercial needs. Although the Syiem depended on the revenue drawn from their raiots (rryots) yet they also took the lead to build up trade and industrial patterns....since, these were essential to enhance the image of their State power. The local administrators had good command of the geographical conditions in Assam, Bangladesh and Bengal because of their involvement in administering and conducting affairs with their far-flung dominions and the outside world".... "They moved throughout the vast mountain terrain"... "and against all hazards with lightning speed"... "150 years ago the people displayed their original and creative power, they upheld the established norms of social and community discipline at all levels".... The Khasis "are reported to have evinced great moderation and forbearance in collecting their dues, in comparison with the Assamese who have of late years held charge of the Duwar (Dooars)" equivalent to the Districts in Lower Assam. The greatness of our race of people at one time hence is demonstrated although in a condensed form.

About U Tirot Singh:- "Tirot proved himself to be a rare political realist. Taught by the rigours....he had grown up to the stature of a self-disciplined man made of firm determination and principles, he lived and died for them "- Reproduced from the Khasi Cultural Society - Celebration of 150th Death Anniversary of U Tirot Singh - 1984.

# Our Educationalists in the Field of Management Organisation and Administration, Khasi Cultural Society - Silver Jubilee'98

I U JEEBON ROY

Jeebon Roy came from an enlightened family. His father U Ram Singh Rani was one of the first students of Serampore College in 1818 and probably was one of the translators of the New Testament printed in 1831. One of the first Khasi books although in a Bengali script it was published by the Baptist Mission.

Yet he became resentful as no high school was started even after Shillong was raised to a Provincial headquarter in 1874. He found that neither the Government nor the local Church was interested. He had negotiated with both the Provincial and the Mission authorities but they were reluctant. We have come to know that the earliest schools of the first Christian Mission located at Sohra (the previous official district hqr) had provided education only to the Upper Primary Level besides which there was a Normal School still existing till then at Sohra.

These circumstances were depressing. Babu Jeebon's indefatigable industry is seen that when failing with these means and against all hindrances and obstructions, he started his own school purely for the Entrance or Secondary classes. He wanted perhaps that Shillong should have its minimum status even if the Government and the local Churches had failed to tackle with this issue and even with the resources, they were in their possession. It was a new venture in the area of educational management since the formalities in setting up a higher system were to be thoroughly complied with. At that time, a higher system required the application of the best brains in the coordination of the factors such as management, courses, teaching methods, reinforcement and motivating students to appear at the final University Entrance Examination. It was to his credit that almost with a lightning speed, he could cope with all the needs for establishing the Entrance classes which started in 1876-78. It showed that he was the educational expert in the most depressing circumstances when stagnation was prevalent everywhere. The first entrance passed out from his school appears to have passed in 1880. One of the candidates sat and appeared for the final exam at Sylhet.

Thus, U Jeebon started the first ever High School in spite of the opposition launched. He stood a solitary model. The Provincial Government later emulated him. But it was a long process. The administrators representing the different ranks, obviously took time to set down the modalities to setting up a model of higher education on their own. Finally, they came out with their plan that the circumstances, in their best judgement, were now matured to start a Government school instead of entrusting its management or establishment to a first Christian Mission. But it was on the foundation of U Babu Jeebon's School that their plan would succeed and their job made easier. The first school-U Babu Jeebon Roy's School had already sent up teams of Entrance examinees to appear at the University exam for almost a decade. It brought out

batches of Entrance passed out boys also. That first school was thoroughly acquainted with rules, regulations, course, day-to-day imparting of instruction, testing and tutorials : he had employed both the local teachers and teachers well qualified from outside. The matter to equipping the first school with a suitable standard and a uniform curriculum must have taxed upon the first founder and his household. The sound infrastructure having been laid, it was easier for the Government to raise its first school by taking over the first ever Babu Jeebon's private school which had already functioned for the long 15 years. Taking over it with all its assets and existing establishments had made the Government's jobs still much more easier. The Shillong Boys' Govt H.S. had no independent standing: This school was established in 1888. It was the result of the process of amalgamation with the first ever High School and a Private School from 1876 to 1888. Inheriting the best tradition from Babu Jeebon, the Govt School, the 2nd one was the most reputed institutions in the North-east till Independence. It has produced annually a few exceptional brilliant products well placed in their future positions. Babu Jeebon who handed over the school had agreed to convert it into a Government and that a qualified white Headmaster from the first Christian Mission would be its Headmaster. They had worked out their plan to provide hostel accommodation.

Babu Jeebon had displayed his sterling qualities of head and heart. He appeared to have combined the qualities of a savant and a philanthropist. Later on he opened his Second School at Mawkhar (it was one of the earliest Schools) in which Bengali was included besides the subjects prescribed in the local medium and English. It is known that he invested a sum of Rs. 3000/- initially quite a very large amount at the beginning of a century and must have made more deposits at the subsequent years. For the first school, he founded and which he named *Shillong Zillah School* and ran, the entire cost of expenditure must have been borne by himself for we know nothing if the Government had ever rendered assistance in a normal situation even after a few years, the school had functioned regularly. He proved to be an effective expert in working out all the necessary modalities and in affecting the efficient system of school management. Both the schools he founded are known to have kept an excellent record of producing the good passed out persons. Dearth of experts had probably constrained any effective machinery of education to take place. It occasioned the emergence of Babu Jeebon who against the social and administrative constraints stood its champion and protagonist. This led Government later on to strengthen the establishment of a School Inspectorate. His second school is said to have continued till almost the outburst of the second world war.

He was a pioneer in certain fields of enterprises. He stood as the orthographer because he modified for the first time the



Mondan Bureh



Jeebon Roy



**Hamlet B. Ngapkyntia**  
kani a nanglum nanglung  
baal Nangpyinkat (Ed. or)  
a kang ka thup



Erasmus Maripua Puth



Mavis Dunn Mawiang



Dr. Erasmus Lyngdoh



Dr. Orlando Lyngdoh



Prof. R. R. Thomas



Nissor Singh

# OUR DISTINGUISHED EDUCATIONALISTS

ka a a shraw baal Rish a a kshieh kiba pyngphrang baal pyrmih in ka lingstad ha ki lyngkha bapher







**Konjro Khar Ngapkynta**  
The first ever Khasi Renowned Scientist



**Rev J.J. Nichols Roy (who passed away in 1959)**  
Founder Managing Director of United Fruit Company  
from 1930 to 1968



Ka Jngk iweh tuka ky... k kaba pyimeh ding hapoh shlem  
sh sh ma na k nark k... hrni sha ki nar dap ryming babet  
Angut ki Samla... hy... ng bad kynthet (teng khat shipara  
ne ra ka juh ka iing) ki k iweh da kaba ieng hajrong ka  
kyn... (t a la sh... a da ka snieh masi) Da ki kjat bad kti ban  
aibo... k... jir... Uwe... u khun samla u shoh halor... rying  
Da... k... k... 1850-56... Leshim... ia kane na kaba shu  
draw... ne... ng... tur... da... phair... ng ka ba 'a paw ha ka kot  
'Hin... al... y in Jo... nual... k... ba... l... a thoh da u Sir Joseph Hooker





**Hamlet B Ngapkynta (Bad i paralok)**

Kumu Director ha ka jing pyni a ka drama u Trot Sing  
(Lber 1974)

Ka Director 'Singap Sing Syiem' la ha pyni a ka  
daka Khas Cultural Society 1974



**Kong Sitimon Sawian** i Pdiang ia ka khusnam Mondon Bareh  
Memorial na u Vice Chancellor NEHU, Dr Barrister Pakem





Na ka film **"Synjuk Ri Ki Laiphew Syiem"**

Ki iha la pynmih ha ki Cinema Shillong 1982 bad hadien

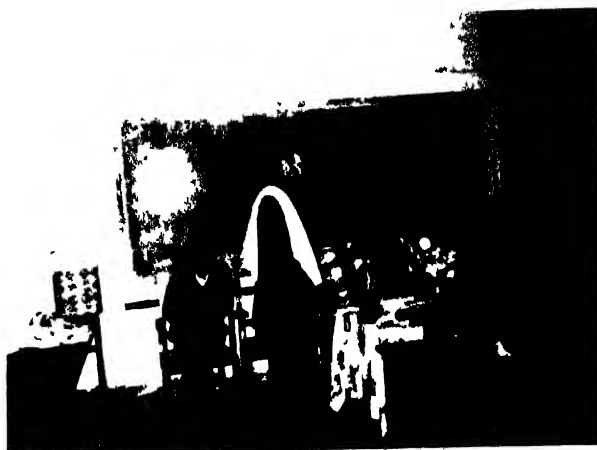


U Editor ha ka lypung ba la pynlong da ka  
**K.J.W.A. 1996**





Editor presenting his speech on the  
**K.C.S. Awards Ceremony**  
 U Editor u dang ai jing kien ha ka  
 Sngi jingpynkup khusnam  
**29 naiwieng 1997**



U Bah **Sumar Sing** u pdiang ia ka khusnam  
 i Dr L S Gassahi ladonryngkat



U Bah **M.R.Aliya** u pdiang ia ka khusnam  
 (K C S ) ryngkat bad i Dr H K Synrem,  
 Dr Streamlet Dkhar J Syiem bad u Editor





Khasi system of spelling. He was writer on a varied subject. He obtained a premier position in the field of cultural movement. This led to the emergence of a school of literary criticism which played its vital role up till about the end of the first World War. It also recorded the birth and rise of the Seng Khasi in 1899. Babu Jeebon also founded the Ri Khasi Press established in 1896, a premier printing establishment. He introduced the new models of fruit and vegetable farming here in this city and along her suburbs. It is said that he initiated the method of coffee plantation. He had his share in tapping a portion of the mineral wealth.

We can now agree that Babu Jeebon stands out the pioneer of Higher Education, as also the printing establishment and of the literary styles. He stands out the first administrator in Civil Service: He was endowed with the quality of a large heartedness combined with a degree of magnanimity for he donated thousands of rupees to the cause of social, educational, economic and cultural upliftment.

#### KCS CELEBRATION

The K.C.S. on March 25-26, 1991 held a celebration to honour our past and present educationalists in which the aims and objects were spelt out below:

(a) To highlight their contributions in the field of management and co-ordination,

(b) to gear the present machinery and discipline and motivate the students with regard to their careers and participation in nation building.

U Babu Jeebon stands eminently the Founder and Pivoter of Shillong Govt School (estb. 1888-1891)

**II. U JOEL GATPHON** He is reputed to have devised the Khaw-kham Scheme towards creating funds for the expansion of education as should be contributed by the communicants belonging to the Presbyterian Church by the beginning of a century. The number of schools belonging to this Church was to increase against the several constraints. With the creation of this fund, schools were to increase within a short time from one village to another. The educational aspirations in this way were to be catered with.

**III U A MACDONALD** We find that another Khasi A Macdonald stationed in Garo Hills wrote a book entitled the "Teachers' Manual", it was published in 1916. It was the time when a convergence of new forces was occurring in the Garo Hills.

A. Macdonald while being stationed at the Tura Normal School and District Inspectorate wrote a book named *Garo*

*Geography*. He had written two books in Garo; one is the *Teachers' Manual*, it covers 112 pages designed to provide instructions in various subjects. His *Garo Geography* appears to have covered the various aspects. He translated a few Christian hymns to stay in a hymn book Garo Baptist Church.

**IV. U Nissor Sing** He was one of the leading pioneers in updating the teaching of English, Khasi and other subjects included in the syllabus and in upgrading a few contents in the course. Towards the later years of his service, he was attached to the District Inspectorate in Garo Hills where in the face of some constraints out of the a Christian Mission's mismanagement, he sought to update the system of training existing in the Garo Normal School and other institutions. He wrote also a *Garo arithmetic*. He had earlier passed the departmental exam connected with the comptroller's examination of that establishment. It is known that he went for an undergraduate course of study in a college in Calcutta but could not complete the course for graduation because of the health reasons which obliged him to stop study. His contributions had become considerably enhanced because he was one of the foremost pioneers in acquainting the schools with the better technique of teaching mathematics.

He showed some power of acumen for judging and analysing things with a flair for comprehensiveness, his mind being largely oriented to regularise the order which should suit into the situation. He accomplished quicker perhaps in making a suitable adjustment into the literary and educational affairs which engaged his mind. His first book entitled "Hints on the study of the Khasi Language" was published in 1900. His books entitled the "Khasi-English Dictionary (1903)" the "Khasi arithmetic" and "Mental arithmetic" were widely circulated, being included in a curriculum. He showed the power of a seasoned intellect combined with an administrative calibre and experience in the conduct of the affairs. Death however, occurred of him in 1918 at Tura, in which this present State sustained a great loss in his immature death for he passed away still very young. Still one of his monumental works entitled the "English-Khasi Dictionary" existing in its final manuscript form under the Government scrutiny, and as a glowing tribute to him was caused to be published. This book came out in 1920. It was a largest volume published and printed so far. Nissor seems to have been quite fast in expediting book production at least for the standardization of the curriculum. He exerted himself to cause the orientation in the system of management and with the techniques he introduced, many shortcomings in course as time were removed.

# V. U Roy Rojen Thomas (M.A.,B.L,P.R.S.)

## Prof R.R.Thomas

U Roy Rojen proved himself a brilliant student. He topped the other candidates sitting for their final B.A. Hons. (Philosophy) Examination of the Calcutta University in the year 1912 securing first class first position.

In the M.A. Examination which took place in 1914 (of the Calcutta University with its jurisdiction extensive, vast and located in that cosmopolitan), he came out in the first class having secured a second position. He scored a good position in the final as well as the preceding Law Examinations. He topped the other most brilliant products from the Assam Province and the North-East in having secured the prestigious Degree of P.R.S. (Premchand Roy scholarship). He is known as an expert in I.C.S and Civil Service Examinations. He had capably demonstrated his academic, managing and administrative calibre in the allied field.

He started his career as a Lecturer in one Scottish Church College, Calcutta and stayed there for a few years. The important event followed, it was the commencement of a college course for graduation both in the Surma and Brahmaputra valleys. Hence the new college buildings had arisen. Later on he joined the Assam cadre of teachers; he shifted to Sylhet as Lecturer of Philosophy; later on, he was transferred to the Cotton College where he held the *official rank* of: cadre of the *senior Professor of Logic and Philosophy*. So, it is reputed. Roy Rojen had already acquired experience in teaching in the three best colleges. He was a competent and distinguished Professor. He had correspondence with the several controlling authorities on transactions of business. He was one of the course framers on Indian Civil service examination, he was one of the persons highly respected in the cadres of the Provincial Government. So, he switched over from the teaching Profession and held the administrative portfolio enabling the Government also to fill up the officers where resource persons were very few. He was invited to serve as Secretary of Assam Public Service Commission and held this office from 1937 to 40. Then, he took over the post of the Vice-Principal of Cotton College. For a short while he had served as the Inspector of Schools, Assam Valley Circle with Head quarter at Gauhati; then he acceded to the post of the Assistant D.P.I.; he took over the post of the Principal of Cotton College: at that time it was one of the most prestigious colleges in the whole of India. We find that towards the close of his career U Roy Rojen was awarded the Coronation and Silver Jubilee Medals in recognition of his most distinguished and brilliant services.

His Thesis entitled "The problem of knowledge" had earned him a prestigious Degree of P.R.S. (1920) in recognition of his learned exposition and the brilliant services he had discharged from 1915.

The two books that Rojen Roy wrote are entitled (A) *Students Logic* (published in Calcutta in 1920 containing 417 pages) and (B) *Vol II Inductive and General Topics* (1948 published). This No B contains 500 pages. The No. A and No. B

both provide the methods which work quicker to sharpen the acumen for evolving a systematic order out of the forces which have pervaded to create a crisis out of confusion and chaosity. Both the Nos. especially A. had been circulated as they were tagged into the University curriculum

U Roy Rojen has much more demonstrated a system of conception and exposition with a view to benefit others in the system of logical consistency and rationality. The first book named has found great uses. I remember we used this book when studying Logic in our intermediate classes since it was included in a college curriculum shortly after Independence, Roy Rojen has dealt competently to enhance the power of acumen and insightfulness and framing our mental power to combat with our daily problems as much successfully by making use of the subjective and objective means of approaches and strategies

On his Students' *Logic- Deductive and Inductive*: Thomas wrote: "I have spared no pains in trying to expound the subject as thoroughly as a beginner can grasp and to clear those difficulties in a simple and special manner which generally faces the student and which compels him to cram up the subject in despair....my experience of teaching also made me to adopt a somewhat heterodox arrangement of the topics. I have divided the Book into three parts - Part I deals with deduction, - Part II with Induction and part III with topics common to deduction and induction....My experience has taught me that the beginner can understand the concrete first and not the abstract, so that whatever the abstract is first presented to him the result is invariably cramming.

It is not necessary to say to the students such subjects as the relations between Logic and Metaphysics or Logic and Psychology before he has finished his Logic or has at least a good deal (or working knowledge) about it', in which Dr Henry Stephen, M.A., B.D. of Calcutta University remarks that Thomas has produced not a collection of notes but a continuous, seasoned course such as a Professor in a European University dictates or presents a print to his students'. It occupies XXIV chapters and 417 pages. Perhaps it is a realistic opinion based on the originality of his approaches.

The other book, Vol II *Inductive and General Topics* contain VII Chapters. He wrote also that "in Logic we are more concerned with this kind of careful observation with the purpose of understanding the object and not with casual observation". He sought to deal effectively with laws, principles methods and other criteria of Philosophy which would consistently regulate the conscious state of mind and shape the consistent habits, methods and actions of the cultured people.

- After Independence he served as Inspector of Colleges in a new born University of Gauhati: also served as Principal of D.M. College, Imphal. He was one of the gifted and most eminent educational administrators in the North-eastern region besides which, while a student, he was trained up and versed in the methods of Accountancy.

## VI. U Bransley Marpna Pugh

Bransley from Lait-Kyn-sew a brilliant student throughout and a meritorious scholarship Holder; in 1916 passed the Matric Exam and with him, two other tribal students who topped in the list from Assam were recipients of scholarship for prosecuting the higher studies." He studied science in Calcutta and was interested more in physics and English. - Got through with Degree of B.Sc. in 1920. Proceeded to the states and studied to the Degree level in Agriculture, qualified for B Sc (Agri). We do not know if Post graduate studies had ever developed : qualified from California University, served for sometime in USA as Director of Riverside Experimental Station, California came back to India, entered Allahabad Agriculture College as Professor and Head of the Deptt. of Agronomy in 1918.

He sought to update the course; he specialised himself in Agricultural Statistical Techniques. He wrote and prepared a book on *Crop Production in India* which ran into two editions, re-titled and revised against the years as a text book in the Agricultural Colleges in Northern India; the book is a great contribution towards intensifying on the subject and its importance. He assisted in editing the *Allahabad Farmer*, the Institute's magazine and later became its full fledged Editor. He served as Principal of the Allahabad College from 1939-40, became member of Uttar Pradesh Government Commission on Agriculture and framed the M.Sc course in Genetics and Plant Breeding of the Institute. He wrote a book on *Genetics and Plant Breeding*. For two years from 1944, he was in the M Sc Agriculture faculty of Allahabad University as an expert in Agricultural Botany, the subject he was teaching.

He had a considerable training and experience as Practical Examiner of Agriculture through Uttar Pradesh, Rajasthan and Madhya Pradesh and as far as Dacca. About this time, a book entitled *Soil, Science and Climatology* by B M Pugh came out in print. However, it was a smaller volume than *Crop Production in India* earlier published, a book he had written and which was prescribed for use in several Colleges of Agriculture. Pugh had to his credit many contributions in a agricultural sciences. He pioneered the Agricultural Sciences in the Sub-Continent and here as well. After Independence, he had been entrusted by the Assam State Government to start the Assam Agricultural College at Jorhat, Assam. The task to starting a Government College would have been concerted with the Directorate of Public Instruction mainly and the other Departments as well.

Concerning his position as the educationalist we may draw out the following conclusions :-

(a) He had solid contributions in the field of agricultural sciences (b) A degree in the subject had enabled him to rise on an expert; he was one of the leading pioneers in the field of agricultural sciences in India. He became the Principal of one of the earliest colleges (c) He had served as Principal of colleges in Shillong in his late years But these offered instructions to students in common subjects

They were not then the full fledged colleges, so he had the undisputed position both as a Professor. College Principal and administrators in the field of agriculture and its allied undertakings. For a short while after Independence, Pugh had even served as the first Principal of Assam Agricultural College Jorhat

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To quote from Thomas Oldham in 1853 in his Book entitled Geological structure of part of the Khasi Hills 1854: "A large quantity of potatoes is sent annually from these hills. And this trade gives occupation to hundreds of coolies during the months of September and October, and to many families in cultivation. For the most part, these potatoes are purchased in small quantities from each family by Khasi merchants or by Bengalees who came up for the purpose, and the accumulated store is then shipped from Pondua or Chatterue to Calcutta.

From these hills also, Calcutta and other places are principally supplied with pine-apples. They grow freely along the southern slopes, and are of good quality... The same plant furnishes the Khasi with the strong and smooth fibre of which his netted pouch is made, and which is usefully applied in a thousand other ways.

But the quality of pine-apples despatched from this frontier is nothing as compared with that of oranges. .... The fruit is small, roundish with thin rinds ... under the name of Mandarin orange. The orange groves stretch for miles along the flat ground just at the base of the hills and are very well kept, and constantly renewed ... Such is a brief sketch of the various products obtained from the Khasi Hills, and of the purposes to which they are applied."

# Lady Educationalists in the Field of Organisation and Administration

## VII. KA MAVIS DUNN LYNDOH MAWLONG

Mavis Dunn was the first woman Legislator in Assam Legislative Assembly, she represented the Shillong Women's Constituency on being elected in January, 1937 and retained her seat till the beginning of 1946. In 1939, she was absorbed in the Ministry headed by Mr Syed Saddullah. The first ever woman Minister in Eastern India she had important contributions in educational planning and policy. In seeking to provide better amenities and satisfactory job services to Primary school teachers in the province, she presented a maiden speech on August 19, 1937 as follows.

"I wish to refer to the Lower Primary Teacher who gets a ridiculous sum of Rs. 12 per month which is hardly sufficient for a mental. Though we are crying for the observance of economy in every department, yet I feel very strongly that it could be a false economy to extend this principle to the hard worked teacher who practically slaves in and outside school hours for the development of the moral, physical and mental welfare of his or her pupils."

The implementation of the scheme for revising teachers' rate of pay was conducted after two or three years.

On the bifurcation of School Inspectorate, she addressed thus:

"It is an extraordinary fact that in spite of the growing number of girls schools there is only one lady who has to do all the inspection work in the whole province. Consequently, our Assistant Inspectress has no time either to see to all the girls' schools or to make adequate inspection and give advice. I would earnestly request the Education Minister to pay heed to the repeated demands of the Director of Public Instruction with regard to the Inspectorate of girls' schools"

In 1937, Miss Dunn, advocated active methods to improve the Women's education.

Therefore, on providing adequate assistance to the Women's Colleges, Ka Mavis Dunn Mawlong said:

"With regard to the expenditure between Men's and Women's Colleges I shall do better to quote the words of our Governor Sir Michael Keane, last year in the figures for national expenditure on colleges, Government provided and on Boys Colleges Rs. 7,05,000/- and against this sum was Rs. 1 to provide the Women's College, Rs. 2,100/-". The first charge on the surplus funds", she said, "should be for the education of the future mothers of the nation". She thereby secured Government's concurrence to improve the cause of women's education and greater support to girls' institutions in province. A select Committee of four Members was formed with herself as Chairperson to review the scale of pay, to compensate the low paid Primary school teachers. When an alternative proposal was given, in September 1938 she reacted as follows:

"Mr Speaker, Sir, I listened with great attention the speech of the Hon'ble Minister in which he revealed great sympathy he has for the Primary School Teachers whose lot is indeed very hard. But according to him rather than raise the salary of the

teachers, he could open more Primary Schools in the Province, I do not like this alternative, as I am sure it would involve Government in financial difficulties as great as would occur if this resolution is accepted".

In 1939, she stepped up to the Cabinet rank and was Minister-in-charge of Co-operative Department, Industries and Registration. Subsequently, she was solely in-charge of the Departments of Public Health and Medical.

She was a brilliant student and passed with distinction, in all her school and college examinations having initially read in Welsh Mission Girl's High School; then she prosecuted High School and Colleges studies in St. Thomas School, Calcutta and Diocesan College, Calcutta and passed the Matriculation and Intermediate examinations in Arts, both in the First Division and obtained the B.A. Degree with distinction in June 1922 from Calcutta University. She also qualified for BT and BL in 1930 and 1933 from the Calcutta University. In fact she had become luckily the first ever woman Law Graduate in the large province.

During a visit, the people of Goalpara District in Western Assam acknowledged her as follows:

"Your unique position as the only *Lady Minister* at present in the *whole of India* makes us feel proud, indicating as it does, that Assam, though a small province, is not behind any other sister provinces in the march of progress towards a better and higher national existence...Your presence here today inspires us with the hope that the girls of the High School which we have started here only a year ago, will not only receive an impetus at the realisation of the height which education has reached you but, the institution itself will receive the blessings for a prosperous career in the future with Government help and patronage". She advocated to orient the formal education to the need of engineering, vocational, medical sciences and the cultural needs as well.

She followed certain principles..."She wanted that School and College education should serve the highly utilitarian purposes and be capable of producing good products. Although...she had taken a degree in law, yet more often her interest, sympathy and policy decision were diverted towards education. She combined the civic affairs and education in the same path. She always cherished a view that education always provides a variegated field for future reconstruction and there should always be a suitable criterion to improve education".

She passed away when she was yet 56 years of age on the 10th October, 1962. A Souvenir entitled Mavis Dunn Mawlong The Distinguished Public Leader and Educationalist was released on the occasion of her death Anniversary on 10th and 11th October, 1989. Dunn however, held her position as Minister from 1939 to 1946 continuously; she was the only woman Minister in those years and was ever reputed for her competence as Minister.

Ka Mavis Dunn Mawlong took effective measures to institute a system of nurses' training and the situation had equally pressed for an increase of hospitals, the nurses' training being held essential in the then oriented pattern of sanitary education

and in which a few chosen hospitals evidently, were entrusted to impart a system of training to nurses apart from maintaining their own staff. The efficiency of this profession in giving attention and care to the sick was heightened. At a contemporary period, the offing Assam Medical Council had prescribed a formal course in nursing and instituted a degree of nursing in the medical institutions. The Council further had opted for winding up Medical Schools in lieu of instituted Medical Colleges with an updated system to suit with the oriented pattern of medical education.

The situation proved advantageous since several woman from Shillong had been absorbed in many hospitals scattered in the region as doctors and nurses and in schools as teachers. That was how the modalities were worked out to institute the Assam Medical College during her term as Minister.

A message from Debra Sarnah, the colleague of Ka Mavis Dunn and a previous Cabinet Minister in Sahdullah Ministry and Ex-MP, which was read at the Mavis Dunn 27th Death Anniversary held on 11th October, 1989 reads as follows:

"I consider it an honour to be asked to write a few lines about me one time colleague of late lamented Miss Mavis Dunn I knew her when she was a member of the Assam Legislative Assembly in 1937-38.

She was well educated lady member of the Assembly and was much appreciated by other members as she took keen interest in education, and also in the matter of health for the sick and the poor. If I remember aright she was the first member in the Assembly to take up the cause of the poor students and poorer elementary school teachers. She pointed out the poor state of equipment and condition of L P Schools and teachers as well as the nurses of All Assam (including the Khasi and Jaintia Hills).

At that time few members took up the two subjects i e , primary school teachers and nurses of the State of Assam.

She was the first person to draw attention of the public and Government to the miserable condition of L P Schools teachers and also nurses in medical and health services, which were few".

March 1945 - Ka Mavis Dunn addresses on the proposed Sylhet, Medical college: "With a view to prepare and submit to Government a revised detailed estimated cost, I consulted Mesers Bard and Tattock Limited. Smith Starn Street & Company, B.K Paul and Company and Adair Dutt and Company asking all of them to furnish me with a price list of various medicines and equipment absolutely necessary to start the Medical School at Sylhet. All of the firms so consulted have regretted that they could not furnish me with the quotations for most of the articles might not be available during the whole period of the war...

"Mere existence of the hostel buildings is not sufficient to start the Medical School of Sylhet - Men and equipments are also necessary. In October 1940, the Indian Medical Council passed a resolution requesting the Central Government to ask Provincial Governments to abolish the Licentiate Medical Schools or also to raise them to the University standard. The question of having two Medical Colleges in the Province just now is a very difficult question for me to give any assurance in the House and I would request the Hon'ble members to withdraw the cut motion".

The Province, when Mavis was the Minister, consisted of these Districts- Sylhet, Cachar, Khasi Jaintia Hills, Lushai Hills, Naga Hills, Lakhimpur, Sibsagar, Nowgong, Darrang, Kamrup, Goalpara and Garo Hills.

On the matter arising from the proposal to implement the compulsory system of Primacy Education, as early as 1937, she reiterated her view in the Legislative Assembly as follows:

"We have heard the urge for Government to take up Primary Education and to make it compulsory in the Province. I am sure we would all like nothing better than to see the whole of Assam educated, yet would not the Schools be failing in their objects if the subjects taught will have no bearing on the future of the pupils".

The motion was pressed forward but could not get through as substantial support was received to drop it for a time being, that was according to the proceedings found, hitherto conducted inside the House of Legislature. Probably she thought that a compulsory system should not over burden too much upon the formal system.

Summing up we find that upgrading the system of health care and medical education had necessitated the issue of vocationalisation to be taken up. The matter to procuring the necessary equipments, resources and the matter to procuring the experts necessary to updating the machineries was being chalked out. The modalities towards starting the first university were drawn up. She had to shoulder the additional responsibilities due to the advent of the war into the eastern frontiers. With lightning speed several hospitals, dispensaries and health care centres were raised into the remote areas. The intensified nursing and red-cross programmes were operated. The matter to upgrading degrees in post-graduation was taken up. She exerted pressure to make the necessary adjustment into a specialised course.

Education according to Ka Mavis is to serve for a greater interest to raise the moral, physical and mental capabilities of the taught. The overall system covers the sectors - cultural, vocational and sanitary. It has got its place in launching the cooperative movement by adopting the sound strategies for success, making the profits. As regards the grassroot levels, she exerted to make due improvement in the field of elementary and primary education. Female education in its disorganised state had started to receive due attention. Women's Colleges and schools were to receive their due shares of encouragement. The establishment of the Inspectress of schools was taken up. She had concerns to promote the interest of the whole province. For this reason Ka Mavis Dunn Mawlong has her place as one of the leading Educationalists in the whole of the Region.

This article on the whole has its basic reference to the expertise particularly in the field of vocational education and medical sciences. However, the circumstances have impelled up that the overall system of regeneration, reconstruction and reinforcement in the entire field of education should be competently shaped and carried out into the daily routine of management. The students therefore, have to take a stronger initiative to shape and enforce their own study methods as much competently which should seriously involve the system of self-scrutinization and reinforcement in their different subjects.

## VIII. Ka Silverine Swer

A renowned personage throughout her career and active in educational enterprises. The Kaiser Hind Medal awarded to her in 1946 acknowledge that she was, "the first Khasi lady to hold an important post under Government. You have played a prominent part for many years in Assam Guide Movement". She was about the forties, the local Adviser and Trainer, Girls Guides and later became the District Adviser and finally State Commissioner. During the last war, she held the office of Assistant Controller of Rationing. Afterwards, she served as Founder Principal of Buniadi Siksha Teachers' Training Institute at Changlang (Arunachal), the post which she held from 1957 to 1968. The Institute had since acquired a unique importance as the centre of teacher education and serves as an asset to develop and expand education in the region as no education earlier had ever existed till Independence in modern Arunachal. Probably when education was introduced it was oriented from scratch to the pattern of Basic Education. The course prescribed is that training of all teachers at the junior and senior basic level is compulsory, and training is so devised that it suits with the norms, both of the Teacher Education and Craft based centre. In Arunachal, a single system of Basic Education operates. Importance is adhered to the technical side by side with the Teachers Education System.

Miss Swer exerted pressure to build the present system of education which is academically and technically sound and which links the productive pattern with the prescribed school undertaking. She held that a real vocational system where creative practices are combined with real academic pursuits, serve better and can produce the tangible results for generating trade and industrial incentives and art and craft pursuits, subservient to the availability of manpower, local potentials and skills. Now vocationalisation, therefore, has occupied its place

in our educational policy. She advocates that : "Education has yet its vital role to play for preparing the young for life - a system that will link education to life and associate with a concrete goods, a system that will establish a close relationship between society and economy and fits to the environment". Hence, craft training combined into the school curriculum at her time proved to be the system feasible enough.

She was a recipient of several Awards at the national and state level. The Silver Elephant Award she received in 1975 was in Scouts and Guides Movement. She served after the State of Meghalaya as Chairman of the Meghalaya State Social Welfare Board and shouldered competently the responsibility to establish Women's Welfare Organisations, implementing schemes to set up pre-primary schools even at remote places, for giving proper direction to these infant organisations. She advocates the strengthening of the primary education to ensure the proper foundation of the whole system and ensure proper growth to children at the lower stage in making quicker adaptation to higher stages and thereby minimising the cost of investment at post-primary level.

Although started from scratch, the rapid progress recorded in the field of Higher Education in the previous North-East Frontier Agency from 1950 to 70 has made its impression. The system of teacher education seems to be fitting enough in view of some known excellent products that the overall system of instructions has brought out.

The Teacher Education in referring to the methods as relevantly adopted along with the craft based and farming side by side seems to have been successfully carried out in the first decades. Batches of passed out persons have played the very important roles in administration, education etc especially when NEFA was transformed to a Union Territory and then elevated to a status of Statehood during the recent past.

### A TRIBUTE TO DR H K SYNREM

SHILLONG, Nov 4: Dr H K Synrem passed away on October 31, 1998 at AIMS Delhi while undergoing a surgical operation. It was sad and shocking news to her family members and a host of friends and relatives. She was cremated at her home village, Laitkynsew on November 3, 1998.

We missed her badly in view of her manifold contributions she had made to the society. We have to sustain a heavy loss almost an irreparable loss. Late Dr Kong Kelian was connected with several organisations and her services to fulfil the programmes she had been entrusted with, were greatly admired. It was a loss not only in the field of literature and education but also in the field of Khasi Cultural heritage, and that too in spite of social handicaps and physical ailments she sustained during late years.

At the condolence meeting held on November 2, 1998 evening at their residence at Mawlawi, before her body was taken to Laitkynsew, Dr B Pakem, Vice-Chancellor NEHU mourned over her loss as during her service in NEHU she had all the time been rendering her faithful duties to the University. Mr R S Lyngdoh recalled affectionately her devoted services to the cause of social welfare and as she was frequently moving in and out to fulfil the requirements of the said institution.

The writer of this column mourned over the loss of Kong Kelian since she had been serving the Khasi Cultural Society for many years now. She was quite instrumental in holding the commemoration function held on April 2 and 3, 1991 in honour of the distinguished services rendered by our educationalists.

She had rendered significant help to Khasi cultural society and Mondon Bareh Memorial in arranging the giving away of Awards to four well known public personages in 1997-98 who have been dedicated in their respective fields of services, also late Kongor A MacDonald and Kitbor, W Nongrum (in the field of education and literature), the latter two in a function held at Pomlum in August last. She had also been actively associated in holding some important workshops. Selected members of Seng Khasi spoke highly on her attainments. The funerary prayer was offered and other observances to meet with the decorum of Seng Khasi were performed. It was a mourning not only to the family but to the whole country. Messages from Departments and organisations condoling her sad demise were received.

We are impressed with her rare and unique quality in her capabilities to providing services to various institutions and organisations freely, willingly, voluntarily and without reservation or indifferent mood to all. She had accomplished in most of her task without fail.

## IX. U Orlando Lyngdoh

U Orlando Lyngdoh MBBS, MA a gold medalist from the Shillong Govt. High School and a scholarship holder throughout his students' career, he prosecuted study in a Medical College in Calcutta : on completing his study with the Medical Degree, he was requisitioned to the Assam Medical Services and served as Assistant Surgeon-I and SDMO in the Jowai Presbyterian Hospital on deputation from the Government of Assam in 1947. On being awarded an overseas Scholarship, he proceeded to the USA for post-graduate study in the University of California, Berkeley from where he qualified for the degree of Anatomy in 1950.

He returned to India, on his return, he had to go back to his original post at Jowai as Civil Assistant Surgeon-I. In 1951, he got the post of Assistant Professor of Anatomy in the Assam Medical College, Dibrugarh just before the beginning of a new session of the college in that year.

By dint of hard work he was promoted to the post of Professor and Head of the Department of Anatomy in 1955 and remained in this college till 1960. During this period, he was involved not only in teaching but in the development of the Medical Faculty of the Gauhati University and Examiner and Paper setter of many Indian Universities.

In 1960 there was a move to start a second Medical College in Assam in which Dr. Lyngdoh was made a member of the Site-Selection Committee. Gauhati was finally selected for the construction of the said college, and here again he displayed the spirit of a pioneer to start new ventures. Thus in 1960 he was transferred to this new Medical College in the same official capacity. He was first stationed for three months at the Directorate of Health Services of the Government of Assam in Shillong to expedite sanctions of staff and equipments and other requirements, for the opening of the college. This second Medical College of Assam located at the premises of the Ayurvedic College at Jhalukbari was thus started in October 1960 without any loss of time. The pre-clinical departments were favourably commented upon by the IMC Inspector within two years and in 1967 the Medical College and Hospital building were completed, and the college was duly recognised by the Medical Council.

In 1968, Dr O Lyngdoh, was transferred back to Dibrugarh in the same capacity with the added responsibility of Vice-principalship and Deputy Superintendent of the Assam Medical College, Dibrugarh.

In 1970 Dr Orlando Lyngdoh was offered the post of Director of Health Services in the newly established State of Meghalaya, which he accepted and remained on that post till he finally retired in 1977. He was actually due to retire in 1974 (55 yrs). But the Government of Meghalaya as a good gesture of his dependability and devotion, gave him three years extension. As a DHS, Dr O Lyngdoh, was also given the added responsibility as its Inspector General of Prisons and Director of Pasteur Institute.

In 1977, when there was a serious disturbance in the regional Medical College at Imphal, he was appointed the Principal of the college. In 1978, he came back to the State of Meghalaya, being appointed the Chairman of the Meghalaya

Public Service Commission. He was called back for second time to Manipur as Principal of RMC in 1981 and remained there till 1982. While in RMC, he was a member of the Indian Medical Council and Dean of Science of the newly established University of Manipur. In 1983, he was Health Consultant of the North-Eastern Council and visited almost all the States of the NE region, helping to expedite their projects, both new and ongoing. He remained on this post till the end of 1984. He finally packed up as Administrator of the Khasi Jaintia Presbyterian Synod Hospital, Shillong for a period of five years. Here, also he spent three hours a week in teaching the Nurse trainees of the KJP Synod Hospital.

Wherever, he went, he has endeared himself to all in different institutions by his devotion to duty, integrity, fatherly attitude and goodwill to all. As a teacher in Medical colleges, he was a strict disciplinarian in the classrooms but, a friend, philosopher and guide, outside.

The two notable events tackled by him during this tenure was the influx of refugees from Bangladesh and the eradication of small pox from Meghalaya helping to make India a small-pox free country and as IG Prisons looking after the welfare of the Naga hostiles at the Mawlai Jail (about 1969-71).

He was a member of many Consultative Committees both of the Government of India and of the State of Meghalaya, a member of the Meghalaya a Board of School Education and an Executive Member of the Nursing Council of India.

### X. U ERASMUS LYNGDOH

Another eminent person in the field of Medicine was Dr Erasmus Lyngdoh. He was the son of Mr B Gympad who was himself a dedicated educationist. A small profile as such is prepared on the basis of the bio-data received. He was one of the most qualified persons in the field of medicines. Dr Erasmus Lyngdoh on having qualified for MBBS in India proceeded to UK to prosecute higher studies in which he qualified for DTM H and M.R.C.P. He was known for his high standard of excellence and many of his works according to Phrangbonsen Trevore Marwein, MA, B.T. were published in the eminent journals of the Indian Medical Science Association and world wide publications. P.T. Marwein writes that, "some of his books were published by Government of India." As regards his career he served first as Registrar of Medicine in London in 1958-60. He shifted his services to India and entered the Assam Medical College as Assistant Professor of Medicine from April 61 to March 1964 and then, became Professor and was transferred to Gauhati, to serve in the Medical College in the same capacity from February 65 to November 74. Then he opted to serve as Adviser Health to Meghalaya Government. From 1977, on being acknowledged widely for his services, he served as the Honorary Physician to the President of India. He had 18 years of Undergraduate and 16 years of PG teaching experience; he was one of the external examiners; he was the Staff President and Secretary of College Council, Medical College, Gauhati. He had attained several years of practices and administrative experiences in medical research, education and health, and had to his credit 46 publications.

**In conclusion we find as follows:**

The stage of provincialisation occurred a decade before the transfer of power to India took place. I visualise that it relates to the beginning of an inflated growth when matters had not got too much complicated when Mavis Dunn was the health Minister.

U Orlando Lyngdoh appears to have played his more vital roles in teaching, organisation, administration, besides the management of his specific Department. Bulk of the task in the construction and establishment of the second Medical College at Gauhati was entrusted to him. The completion of the construction and establishment of a medical college Gauhati occurred in 1967. He had a brief experience as a Deputy Superintendent and Vice-Principal of a premier college; that was in his managerial capacity. He had established also the present State Directorate of Health Services. He happened to be briefly stationed in the Health Directorate of the parent State; that was also in his managerial capabilities. He was shifting rapidly from one managerial assignment to another- that was in response to the need of circumstances. He topped perhaps the rest of his local counter-parts at least till 1982 in having had served as the Principal of a New Regional College at Imphal although on short terms totalling probably for a span of three years and during the crucial situation.

U Orlando has become obviously one of the pioneers in the field of Medical Sciences in the whole of this Region. he

paid attention also in rendering the actual contribution in the field of the overall educational welfare having been connected with the highest educational authorities i.e. the State Public Service Commission and the Board of School. Education and having served also as Dean of Sciences in a University, for a short while. He solved the conspicuous problems that had arisen in a college combined with a hospital management in Manipur in a previous decade.

Most of our builders and founders since the days of U Babu Jeebon Roy the great Philanthropist and the Father of High Education seem to have been inspired as much consistently by some fair degree of spiritual insightedness and vision: few have laid solid contributions to serve and enhance the status of the Race of our people.

We find thereupon that U Erasmus Lyngdoh attained a distinct position-having been honoured to serve as Physician to the President of India. He had qualified himself with the oversees degrees which they called DTMH and MRCP. He displayed the marks of originally in that several of his published works have been acknowledged at the national and international circles, his long years of teaching coupled with the managerial and research experience had enabled him to tackle with the issues both at the experimental and regular plane coupled with the range of his broad and sympathetic outlook for realistic approaches in the system of diagnosis and rectification.

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To quote from  
THOMAS OLDHAM

In his Geological Structure of part of the Khasi Hills published in 1854 :

"Of the iron which is converted within the hills, the greater proportion is wrought in codalees (or the native form of shovels or spades), or into large chopper-like knives or Dhows, which the Khasis use. In all such manufactures there is a complete division of labour; the making of each being confined to different individuals and generally even to different villages.

The dhow is a straight clever-like knife, one edged, from 12 to 15 inches, and set in a handle of 10 to 12 inches long. In a Khasi's hand, it is an effective tool, and forms his chief weapon, offensive and defensive, his axe and his knife."



## XI. U Mondon Bareh

U Mondon had initial experience both in the teaching and official cadres. He was at first attempt a teacher in a local Theological Institution. Afterwards he served, however, as a District Inspector of Schools from 1918 till 1932. Bulk of his contributions in the field of Organisation and Management are based on the work entitled "The Quinquennial Review of the progress of Education" from 1926-27 to 1931-32. The whole Review was allotted to 12 chapters. It occupies the pages from Page 219 to 299 in a printed book in which his authority and authorship were specified. The entire work was drafted and collated in his individual capacity.

This Report gives us the interpretation to the character of educational services, gradation and allocation of the institutions, pattern of the agencies, staffing positions, methods and rules and the allied issues. We may then opine for our present advantages that the overall reconstruction was tackled with by experts acquainted with the local conditions one after another. Our distinct experts have examined the need both at the cumbrous and the normal situations. They have worked out the formulae to strengthen the machinery and decided upon the targeted priorities. A lot of exertions had become necessary so much so on the part of our few gifted educationalists, educational researchers, and surveyors who adventured into the task to set up a fitting system from 1876. Compared with our present population strength we have just a few selected persons who have displayed something like original skills and extraordinary power of intelligence and who have equally exerted in the field till probably the last decade.

The work done should equally be compensating especially with the integrity and consistency of thought and action. Hence, he framed up and collated the *Quinquennial Review on the Progress of Education for the years 1926-27 to 31-32*

Mondon Bareh first and foremost reiterated his view based on the experience he had attained through the years that: "The work of the various mission bodies are to help us to attain the goal of the self-supporting and self-governing education". Therefore, the self-supporting projects based on the working of the Self-reliance methods (at least in respect of a local community), would have produced the most efficacious results, as should relieve the institutions, from certain complicated or controversial issues whatever. I do not know yet whether depending on others or taking one own's initiative by any man to build a strong machinery would be better. We have heard at different circles a slogan raised that self-reliance is the best principle and that we should always propagate and practise it. We cannot ask others to stand on their own legs unless we stand first upon own legs. If we have provided resources at our own cost to have as much wealth to serve in the field of social or economic upliftment then of course we can raise that slogan in the public circles.

The principles of self-reliance seems to aim at cutting short the aids as if we should receive from any outside agency: 'It is our own willingness evidently or the efforts made to secure the combined resources with the like minded counter parts. This is

to raise such institutions: U Babu Jeebon was a shining example because he provided resources at his own cost and from his pocket he had paid up for the expenditures incurred in instituting the first ever premier schools, Shillong Zillah High School (1876-1890) and Mawkhair School at the beginning of his century onward. U Jeebon was also the prime founder and architect of the Boys, Government High School. He had made over largest funds to other works. The local church thereupon instituted U *Khaw Kham* services through collective means with the object to raise schools and run them. This practice has continued for near over a century till date and as much consistently and continuously. The Church volunteers would go and collect rice from every household; deposit it, and sell it and get money for the use of schools. Probably the principle of self-reliance and self supporting projects has influenced our educationists.

U Mondon Bareh seems to have gained some insightedness since he insisted on self supporting and self-governing education. It was a fact that self-reliance methods operated at the first decades of a century: exchange of help here means promoting mutual services preferably on a reciprocal basis and not receiving free help. Receiving help of course may come at the last stage after the self-supporting projects are on way to prove fruitful. One of the conclusions we can draw up would mean that receiving free help with the readily and easily availed facilities (for running especially the less constructive projects from any competent authority and in the non-utilitarian programmes) has to be thought twice. This is in the light of the principle of self-reliance enunciated by our educators.

According to the modalities as occurring till 1932, the work of school inspection was allotted to three sub-inspectorates viz the Khasi Eastern Circle, the Khasi Western Circle and the Jaintia Hills Circle. Under the period of the Quinquennium U Mondon writes that: "Persistent efforts were made in following the log-book programme, the subject chosen being generally Arithmetic". Other methods he writes were followed; "To secure both rapidness and accuracy in working the four rules"...Special schools were allotted for improvement. Experimentation in introducing the better methods in the field of teaching with the system of a planned reinforcement, testing and providing classrooms with effective aids had produced their good results. Yet the better methods were to be framed up especially for upgrading bulk of the backward village schools.

It is found that stagnation especially at backward places mainly "was caused by the (a) defective enrolment and wastages, (b) slow methods of teaching, (c) low morals of teachers and (d) poor staffing of Primary Schools". The immediate remedial measures therefore, were taken to "(a) have as many teachers under training (b) reinforce the rapid methods of teaching (c) introduce a few model schools (d) hold the Teacher' conferences as frequently to assess the defects and (e) steps in particular were pursued to improve the teaching of Geography, History, English & Arithmetic". The principles of self-supporting education were sought to be persistently strengthened by

involving villages to start venture schools on their own resources; the log-book programme and services rules were sought to be properly consolidated and implemented. The Readers for the literary campaign for the use of the night schools graded on adult education programmes were circulated. The statistics have covered figures of institutions graded mainly as government, mission and private. The statistics have covered also the figures of expenditure and the figures on cost. The figures representing the number of schools so distributed along with their respective enrolments have been noticed.

A lot was done to restructure the better management on the patterns relating to course framing enforcing the effective methods, maintenance of the system of training and discipline, organisation of libraries, restructuring of meritorious scholarships, etc.

Expenditures on education and its descriptive heads were borne from the sources allotted to the (a) Government funds (b) Missions and (c) the contributions in general made by the public. Strong emphasis even was laid on the organisation, institution and training of the Provincial Scouts and Guides which had grown as the important adjuncts to the School programmes. School cadres, staff and school service rules have also come to limelight. The amalgamation of the Khasi, and the Assam Middle English Examinations was sought to be assessed. Upkeeping, with the hygienic and rural upliftment aspects was insisted upon.

The KCS has intended that this exposition should have its enormous impact to teachers and students inspite of the present inflated growth caused by the factors, quite explotory, which seems equally to have been imposed, by the quick shifting and transitory or migratory impacts. The author being the youngest and the only surviving son cannot keep away from the basic issues raised in the said Quinquennial Review of his father since the overall trend keeps itself more inclined to the best qualitative term even in the present quantitative and massive terms existing in our best fashion or decorative way. However, only the vital policy matters are reproduced below. U Mondon opines on the corporate character and shaping the qualities of head and heart, inspite of the massive results, as follows:

"For what is the real function of education? It is no other than to help people to help themselves, to educate themselves, to cooperate among themselves, to organise and carry on their own business and, generally to manage their own affairs, both temporal and spiritual".

"The minds of our growing generation have to be so trained and disciplined that, instead of being mere passive recipients of knowledge, they can better be turned into active forces in the great duties which pertain to a good citizen."

Mode of running a venture school-Report of the Mawlong Ramakrishna or Ram-Krishna Mission School as quoted from U Mondon's finding :

"The villages do not give anything to the Mission in the form of money from the village fund, but some friends who were interested in and have some sympathy towards the school contributed something like irregular income, being about Rs 3 or 4 a month." Mawlong Ramkrishna school 1930-31.

Most of established or reputed or rich schools did not press too much especially upon the poorer school children with several or extravagant demands and did not place any additional burden upon the parents other than the taking of a school fee. it was not even necessary for a host of them to

comply with the need of a school uniform: some of the village school boys after prosecuting studies in Government High School and Colleges rose to the positions of educationists and in other top grades as well.

In many schools upgrading the proper methods of teaching geography, arithmetic and handwriting was undertaken. The scheme of pulling up the classes III and IV standards, the grouping of schools with centres and development of night schools was maintained. The system of extending the recurring and non-recurring grants-in-aid had been in existence.

There was a total of 58 selected schools class B and Class C for special improvement allotted under the charge of the DI & 3 S.Is. This was in view of the fact that the weaker school organisations needed the specified lines of care and upbringing.

The educationalists-Babu Jeebon, U Nissor bad U Mondon had played their roles, decade after decade in restructuring the Educational authority at the Inspectorate and the Highest Level.

On raising the standard of Secondary Education, U Mondon envisaged:

"That there was a demand for increasing the number of High Schools in the District is seen from the fact the St Anthony's ME School, was raised to the full standard of a High School: during the period, High School classes were also added to the Jail Road Boys M.E. School and Islamia Madrassa"... "The present Inspector "deals with the managing committee of schools maintained for the education of those people, who have come from every part of Assam, to live in the town, either as Government Servants, or as businessmen".

There were: "The Ramakrishna ME school at Shella and another school above the ME standard recently opened by this same Mission at Cherra... These institutions have been annually inspected and their inclusion in the recognised or aided list is also a matter of time. And there are 60 venture Primary Schools awaiting to be placed on the recognised or aided list."

Affairs at the provincial headquarter apart from the district had taxed him. We gain the idea that within the orbit of a well settled population, such contributions have shown some marks of originality.

**Mondon Barch  
Memorial**

**SHILLONG**

### 3. PUBLICATIONS OF THE KHASI CULTURAL SOCIETY

1) Besides the KCS's Publications entitled "Celebration of 150 years of U Tirot Singh's Death Anniversary" and

2) "Tribute to the distinguished Educationalists of Meghalaya - Past and Present" - 1991: we have also the following-

3) "Mavis Dunn Lyngdoh Mawlong - the distinguished Public Leader and Educationalist, 1989".

4) "Proceedings of a Seminar on a changing Society and Workshop on Art education held at Sohra on April 18-21-86. and Workshop on Art Expressions held at the Laitumkhrah Presbyterian - school on February 3, 87".

5) "KCS - 15th Anniversary Souvenir & conspectus - 1988".

6) "Concept & application of Socio-economic creativity 1992" The publications mostly are bilingual to accommodate the *KHASI SECTIONS KHASI FILM SYNJUK RI LAIPHEW SYIEM* -

Shot in 16mm then blown up 35mm; properly censored, it was put to circulation in the Local Cinema houses for public display (1982). Talkies and musical effects were hence integrated in a sound studio, Calcutta - 1981-82, to fall in with a movie. In 1987 the film was revised at Chittraban studio Gauhati to normalise the speed and the blurred portion was removed

*PLAY & TRANSPARENCY SLIDES* - The Society in fact started its activities by organising and staging the first play 'U Tirot Singh' at Mawlai and State Auditorium Shillong (Feb & March, 1974). It again staged the play of 'U Sngap Syiem' in Shillong in March 1975. The Society was revived to staging again the play 'U Sngap Syiem' which was staged for meeting the public request at Shillong and Mawkyiat in 1995

(1975 - to 1979) - sets of transparency slides were evolved and made which suited with many themes on the historical and cultural setting - transcribed to the background music and commentary on cassette tape recorder, when shown on screen. displayed at the large gatherings organised for the shows at Sohiong, Balat, Markasa, Mawkyrwat, Pariong, Umsyiem, Dowki, Jowai Nongstoin, Mawngap, and many places in Shillong: these have helped to expose the tremendous potentials in the social and economic systems of creativity of our forefathers).

*A SEMINAR ON SOCIO-ECONOMIC INNOVATION* on Sections (a) Agriculture and Cattle Wealth (b) Trade, Industry, Business Management (c) Man power and Labour (d) Banking and Taxation (e) Technical, Vocational and commercial Education was held by Nehu on the 15th September, 1987, and a report both in Khasi & English was published in the *KCS 15th Anniversary Souvenir '88 & conspectus* (4th Series KCS Publication).

*SOCIAL DRAWBACKS AND INADEQUACIES* : Regarding socio-economic inadequacies, the situation here is summed up as follows:-

a) Lack of creative personages - hence no roles to generate, foster, strengthen and create socio-economic leadership on any continuous footing: (b) Lack of mutual support and cooperative action in civic and social life: (c) Individualistic feelings are suicidal to family and social health. The clan structure and feelings of kinship have become very loose. This is against traditions which imbibe cooperative and corporate action at the family and social level. Family jealousies on petty issues are as bad and disastrous.

Hence, there are the symptoms of family and social degradation; (d) shortage of man-power and conspicuous absence of good social leaders suiting with the situation; (e) Lack of social support to good or promising talents and (f) Lack of mutual support to produce any tangible results in the field of social and economic actions; family and social frictions are even more suicidal.

Remedies - the following proposals have been made to improve the conditions.

a) To eliminate family and social frictions to the maximum; (b) to make ourselves conscious of social drawbacks and take effective measures to rectifying them; (c) that cooperative and constructive efforts for the enrichment of society have to receive greater support and backing up; (d) that the society provides greater scope for the rise of creative and dedicated personages in vital spheres of social action (e) that voluntary, welfare and charitable societies should receive greater patronage and assistance for fund raising since they are committed to improve social conditions. The charitable organisations are committed to charitable activities to assist the poor and depressed; (f) investment for wealth and capital formation in the economic spheres remains to be created by talented/resourceful persons with a view to curtail the unnecessary wastages and provide the highly utilitarian service and continuously.

### 4 VIEWS ON DISCIPLINE

Extracts from the Inter-High School English Debate, Flocution and Extempore speeches held by the Khasi Cultural Society to Upper Sohra in September-1996.

"Socio- civic structure is getting loose because we have not discharged responsibilities to discipline ourselves...we have not taken due safeguards to balance up with the injurious effects of sciences and materialism. Quick incidences of vices and crimes, are injurious: terrorism also creates the family and social injuries: many persons got spoiled themselves and create several injuries. Materialism coupled with the effects of sciences should not spoil the human values. Views - *Students* thereupon have given the *extempore speeches* on social discipline as follows:-

Bandajied Kubar Dohling student defined-Social discipline, "should have its universal effect and it should not reside in one's locality but it should be observed everywhere"

Sanjeev observed that, "smoking by small boys, before elders, is not pleasant. Children should behave properly".

Ibakerlin Shullai student, noted that, "our parents and teachers have taught us discipline and we should pay heed. Bad habits in eating and smoking will hamper not only our character but also our health."

Lakhamti Nongkynrih, student opined; "Social discipline is learnt first at home. Without social discipline, we cannot progress. Bad habits must be done away with : seniors should set examples to juniors".

According to teachers; "Social discipline is the sum total of all disciplines that affect all of us irrespective of caste, creed, etc. Social discipline has come through individual awareness of social values... To raise the society, country and the world - we must maintain social discipline" - Rajesh Kumar.

"Social discipline is a burning topic now : we are aware that social discipline is in the society. I am sad because social indiscipline is rampant. If liberty is for me, I should give liberty to others.

Every one is a resource to the society and country. One says I drink, from my own money, not from your pocket, such a person is dangerous". Jaswinder Singh

We sum up: "Social enrichment has its varied meaning (a) It may mean formation of groups aimed at providing social upliftment of various kinds and promoting the growth of the healthy societies and personages; (b) it may mean promotion of charitable and welfare societies to serve the people (c) it means enrichment at the cost of removing social wrongs and drawbacks (d) it means also undertaking at the cost of sacrifices to build the society in its varied aspect; "Social unity and understanding therefore have to be brought about by social organisations and established parties. We find that discipline is the best medium to create awareness for the various aspects of social enrichment.

On a *Debate* concerning social discipline we find : "Without an accepted moral background, civics and citizenship cannot flourish in their sound and accepted norm "Because there is amity and good friendly relations we can take up affairs for development, upliftment and welfare - with more inclination. Mr. Speaker Sir,... when we have provided a strong moral character we can take up welfare services with more seriousness and strength, unlike lazy and selfish people, who just want to grasp, all advantages and obtain easy money, even without working. Will we accept that corrupt practices are ever helpful to enrich Education, Society and Economy?" - Nenolinda Sawian, student, Sohra.

"The present age is the most gloomy... Space and nuclear sciences have poisoned our human mentality... So, where is morality among the power of the world? Secondly, the whole world is heading towards industrialisation. There is a widespread madness for electronic goods and equipments. Electronic habits have become heavily infested... The world is infested with several kinds of crime...murder at broad daylight theft, heavy extortions at the point of gun... there are the widespread drug addictions, drunkenness, alcoholic habits everywhere and unemployment problems are also increasing. No serious action has been taken by our local Dorbars to suppress them through diplomatic or spiritual means. There evils spread fast and have ruined the families, societies and the wholesome civil and cultural institutions. They have spoiled social discipline. Yet, we kept silent to their infiltration into our midst. A mixim "Tip-Briew Tip Blei, Im hok im So" is of no meaning because of widespread corruption, spread of black money, and increase of crimes - Ibakerlin Shullai, Student.

On a *Debate* concerning *Work Culture* we are not lagging behind in work culture - in support of the Motion, we quote an extract as follows:

"Mr. Speaker Sir, we cannot deny that during the last 20 years we as the tribe has made progress in several fields. Firstly our brilliant students have topped in several examinations held by the University and the School Boards. Many came out with distinctions in general and in specialised subjects, especially in the field of computer, electronics, medicines, metallurgy, engineering and in commerce as well. Twenty years ago we had just a negligible number of specialists even in medical, chemical and physical life and environmental sciences, but now more and more of our intelligent boys and girls are coming out. As an exception one or two have topped in the International Examination competitions. For instance we have heard of Bremly Wanbantei Blah who represented India at the 50th Anniversary of the UN at the age of 20, he became one of the fifteen World Commissioners for the World commission for Young Leaders for the UN for Asia and the Pacific: he organised activities for youth and women and expects to participate at HABITAT-II

Conference to be held in Istanbul, Turkey. He also represented the Delhi Directorate as the best cadet from the Air Wing NCC. He will also participate at the 50th Anniversary of UNESCO at Paris, and the World Youth Forum of the UN system to be held at Vienna. Wanbantei Blah is connected with the International organisation of reputation and distinction. He will also join the World Missions to organise raising of Funds to help the starving Children. We have produced many men and women of distinction in several fields. Secondly, we have produced also persons of international calibre and rank.

Our scouts and guides are also doing well in national displays. Attainment in sports is also very high. This is because the discipline concerning games and sports is properly followed.

Sports, however, should help us also to build the good and prospective careers, sports should not ruin us.

There are developments in other fields as well. We have seen more and more of the social, literacy, educational, cultural societies, associations and institutions are coming up into existence. They are trying to provide good service to improve society. Inspite of similar approaches and differences among them, they all desire unity in action. We find that the welfare and charitable societies have done services to provide relief to several villages hit by natural and accidental calamities. Some rich and influential persons are donors and patrons who sponsor prizes and awards at the educational, art, cultural and other competitions. These organisations have different names, structures and constitutions.

A general improvement in trade, commerce and industries is also noticed. Most of our local goods and products are in circulation. People have become more and more aware of the new trade strategies and techniques. There is a great increase of markets and stalls both traditional and oriented. Trade and market transactions are more regulated. Population structure is getting more strengthened. There are new trade horizons and incentives. Techniques of modern marketing arrangements are also accepted and practised. The sense of social unity seems to operate stronger. Urges for a healthy competition among traders are promoted.

Mr. Speaker, Sir we agree that these attainments have been made so we have got more consciousness to our work patterns that is why we have more trade and business old and new. So, I submit that we are not lagging in work culture, skills and labour incentives" - Evancooper Ropmai, student.

"We know that work culture and skills are very important for each and every one and for us students. We have to work hard to improve our existing kind of work culture and pay maximum attention to develop our skills. As a community we are rich in talents and skills. All the religious and social-teachings tell us that we have to be fruitful in exercising our best services in whatever assignments we are working. Each and every one should not stay idle because an idle mind is a devil's workshop. We have to fulfil our duties and making our society smart, active and responsible. We have many responsibilities in building our households and society and in giving our best services in our trade, practices and professions.

Yet we are lagging far behind; I have certain points to propound. In labour incentives we are very poor. We have seen with our eyes that a great portion of labourers is brought from outside the State in various undertakings including road building and repair, apprentices, salesmanship, mechanic and in many professions.

This means that we are too easy going; we want easy money. We want pleasure, and just to enjoy. In work culture inspite of good salaries, and all facilities, extended to them, many people in government services are lazy...and irregular in attending offices and performing their work. Some strikes and agitations not properly spelt out are very harmful. So sick industry and sick administration are harmful. The social situation is not encouraging.

These block the exposure of good skills and kill incentives to work culture, so work is done half-heartedly, so we are lagging behind in these principles and performances. If the whole system gets rotten soon, this will make our future very dark if as the whole country we do not rise together to remove these obstacles. We are backward because we are too lazy", - Creamlet Khongngain Student.

#### REPORT ON SOCIAL DISCIPLINE

Below we provide the extract from the Shillong Inter-High School English debate held by the Khasi Cultural Society in 1992, "We agree that there is lack of cooperation for social development and there is lack of cooperative participation" especially with regard to helping the poverty - ridden persons: "Because a few persons may be rich, while the society in other respects may be poor. Poverty, affects, the economic development. The slow growth of economy, leads to several problems of unemployment, and unemployment, cannot make any sound contribution. Lack of responsibility among the members of society also fails, to maintain a good system of discipline, and efficient management".

The important remedies suggested are - "to create active and creative Programmes for youths - to shoulder the sense of responsibility towards society-to inspire the youths with the sense of Social Service" Pamlum H.S.

"A Society has to be self-reviewing through the process of creativity itself... the public mostly are not willing to cooperate. They block social discipline; e.g. smoking is prohibited it is written clearly inside cinema houses and buses but this rule is not observed... anti-social elements are present. There is lack of motivation from responsible people, e.g. sometimes headmen are of weak disposition"- Malki Presbyterian H.S. (However we are yet to assess how far the richer persons have ever made solid contributions to enrich or build the Society in its different patterns).

Lack of Social discipline as at the level of forums- this subjects is discussed with a view to finding out the remedies to overcome the complications. The sense of a responsible citizenship is not working.

Social chaosity has been created with the quick rise in the incidence of crimes. We need the help of "Shillong we care" and associations dedicated to the cause to make frequent exercises and efforts to restore social discipline.

**Social Services-** Barring the acts of terrorism, the KCS sticks to its principle that decreasing, the level of poverty before 2000 A.D. - this measure indeed should be helpful to enable the well-to-do families to serve society in its different sectors and donate generously to its cause. Social services are too many- the Society again sticks to its principle in defining that 'Social Reconstruction covers various areas namely economic, agricultural, industrial, educational and civic' after English debate held in 1991. The lapses in each and every sector when they arise can better be subdued if possible. The increase of population should be used proportionately with the availing of

the vast and varied resources - natural and otherwise.

The social infrastructure for developing the civic and economic pursuits remains much more to be shaped as much consistently and efficiently. Training programmes should be checked that they should produce the most efficacious results.

The matter to providing the stronger roots to social health, enrichment and socio-ethnic unity and overcoming lapses and drawbacks that obstruct the performances of social mission, these lapses can also be reviewed by interested organisations and individuals from other angles. As such the remedial measures to restore social strength and unity can be suggested and implemented. We find further that :—

"I'll balanced household relations upset the sound family management" "Some problems arise because parents do not understand their children properly, while excessive love is detrimental. Home management ran on mutual understanding is most essential nowadays.

**Household relationship** - The matter to obtaining and furthering the good family and clannish relationship (*Ka jing-longkur babiang*) is a thorny issue unless we sink down differences and prejudicial feeling inside a household and remove such lapses. We have to have a more liberal (not narrow) view to promote mutual respect, kindly attitude and affectionate regards; it is also the matter of the heart in building the clannish ties (*akor longkur*). The oneness of the house and Kur has more of its wealth and health than to be being disturbed by the thorny house - hold constraints.

**Highlights from Souvenir and Conspectus (KCS)** - "Quick effects of drugs keep the brain out of control and lead to other acts of delinquency" ...along with the levels of self-inflated injury. "It is the concern of the home, education, society, legislation and administration to restrict such delinquency... so that the drug habits change for the better". The social evils which had affected badly the study habits of children in their homes, the brilliant students suggested that the "social evils have destroyed the educational incentives and misled the lives of many youths". There is great need to create the reformatory schemes to restore the better educational atmosphere in the Society since the good educational aspirations and incentives need not to be killed.

**Leisure time activities** - The planned leisure time activities as should be helpful to shape the right talents as constructively and correctively should serve to be useful. Constructive activities should be differentiated from the loose and cheap entertainment programmes; cocurricular activities for the furtherance of knowledge, exposition and practical skills should be very helpful.

"Leisure time used constructively has produced the efficacious impacts in socially creative activities to the enrichment of our Civilization."

"High Schools are the watershed which performs the branching up of the numerous educational sectors at the higher stage". However, "no level of development can come unless the drawbacks at the lower stage; are removed; the continuity of the brilliant distinctions from High School to College" and "University needs to be... maintained with maximum care".

The School healthy cocurricular activities through community organised work, good games and sports, elocution and other programmes are most essential..." Home Training for constructive leisure time activities is most indispensable."

Charity "provides us one of the best models of the humanitarian services and of persons moved with sympathy to

render the esteemed help to the sick, the disabled and starving people.. to alleviate such hardships arising thereon with certain crises."

#### **KHASI CULTURAL SOCIETY HONOURS DISTINGUISHED PERSONALITIES: (APP. NEWS SERVICES).**

**SHILLONG, Nov 29:** The Khasi Cultural Society today honoured distinguished personalities who have rendered valuable services to the society in general. A book entitled *The Khasi Lore Productivity Commerce* authored by Dr. Hamlet B. Ngapkynta was released on the occasion.

Mr. J.Syiem, IAS, Adviser, Planning, NEC, who was the Chief Guest on the occasion, was honoured for his distinguished career. He had previously served as the District Magistrate in Madras, he was Registrar of Cooperative Societies and the Labour Commissioner, Tamil Nadu previously.

Mr. Mrendro R. Allya was honoured for his yeoman service rendered through social activities as an eminent member of the Khasi-Jaintia Welfare Association (KJWA). He was instrumental in arranging relief for people in distress at times of natural calamities and also in helping many secure employment by providing necessary coaching through the KJWA.

Mr. Sumar Sing Sawian was honoured for his dedicated service in the field of Journalism. Mr Sawian who is the Editor of Apphira Daily News, had also served for the promotion of several language dailies besides being a member of the Press Trust of India (PTI). He was also the former Editor of the *Apphira Khasi Weekly*

Mr. Morlan Swer was honoured for his illustrative contributions in the field of sculpture, music and art.

Eminent scholar and the first film maker in Khasi Dr. Hamlet Ngapkynta was honoured for his valuable contribution in promoting art, culture and literature.

Earlier, speaking on the occasion, the Chairperson, Dr.(Ms) H.K.Synrem stated that inspite of 50 years of Independence of the country and 25 years of Statehood of Meghalaya, the desired results in the field of human resource development has not been achieved as yet. While reiterating that the Khasi Cultural Society would always endeavour for the progress of the society, she stressed on the need of promoting the regional economy and education among the people.

#### **5. MONDON BAREH MEMORIAL**

*App News Service, Shillong, March 25:* "According to the K.C.S. Secretary the Mondon Bareh Memorial set up recently as appeared in a report "Apphira news services" of 30th December last, is intended to initiate and work out some effective principles for boosting the propagation of learning and finding out the right places for its use. In fact creating good characters

and careers has become one of our foremost needs in all kinds of our educational pursuits. The Memorial is also devised to implement at least few of line selected schemes for causing an awareness in the area of social enrichment besides seeking to expedite a few programmes towards creating an adequate awareness in the field of a local economy and labour; upgradation of all the patterns of Work Culture here and elsewhere in the North-East has become greatly necessary.

It was thereupon resolved in a meeting held on January 15, that the Mondon Memorial Debate through the Khasi Cultural Society will hold a befitting function on March 31 - this function as such will be held at the Youth Hostel, Shillong. The matter to holding the debate and elocution (this time in English) on the properly chalked out and allotted topics was considered fit as they should be helpful to benefit a team of selected students besides helping us to acquaint with the theme in the kinds of undertakings we were to be involved. The topics for a special projection on the occasion of course are limited to the following contents-CIVIC SENSE HAS MORE EFFICACY NOWADAYS -ARTS HAVE LITTLE ROLES NOWADAYS - WORK CULTURE IS PART OF OUR MISSION - WE HAVE TO CONCENTRATE STRENGTH IN OUR ECONOMIC AND LABOUR SECTORS

The Calendar year 1998 happens also to coincide with the Silver Jubilee Celebration of the Khasi Cultural Society as the Society should complete its 25 years' services in its fields within a targetted date, Summing up, we feel that the matter to updating and enhancing the status of our labour and economic sectors has arisen: fresh incentives in the field of economy, productivity and exchanges now need to be provided - We need more labour potentials and resources to cover the existing and new areas in the field of trade and common services, A discourse on a theme fixed into the programme from any restricted angle seems to be helpful in some way. Thereupon intensifying the patterns of Work Culture in all the spheres of its operation will quite be helpful to all the schemes for the overall regeneration as and when we are involved in these tasks. The matter to creating good careers and character in context of a small State is to be laid emphasis.

The Society in November last presented two awards to Mr M.R.Allya and Mr. Sumar S. Sawian - this was in seeking to reconstruct services in the field of Social Welfare, Charitable activities and Journalism. The paramount need now to strengthen the machineries for the right patterns of the Work Culture in the field of learning, health care, culture and cultural heritage, economy, citizenship, administration and several other sectors has arisen. Better services, however, should be followed up in line with the cultural and moral values which our educationists especially Babu Jeebon and Mondon Bareh have ever propagated.



## MONDON-BAREH MEMORIAL AWARDS PRESENTED

*Reproduced From The Apphira News Service :*

**SHILLONG, March 31:** The Khasi Cultural Society today conferred the *Mondon Bareth Memorial Award* to Ms. Sitimon Sawian and Dr. Pherlok Lamare of the KJP Hospital.

Dr. Lamare was honoured due to his commendable service towards the people of Meghalaya in his capacity as a Physician, while Ms. Sawian was honoured for her social service in spreading education in the state.

The Vice Chancellor of the NEHU, Prof. B. Pakem gave away the award to Ms. Sawian while the Meghalaya Urban Affairs Minister, Ms. Roshan Warjri presented the award to Dr. Lamare at a function held at the Youth Hostel here today.

Speaking on the occasion Prof. Pakem called on the citizens to work hard so that they can reach greater heights. He said that discipline coupled with patience would help them in bringing about the desired result.

Ms. Warjri urged upon the students for a better work culture.

A debate and elocution competition was held on the occasion the prizes for which were given away by Prof. Pakem.

The speaker during the debate was Dr. H. Ghonglah.

It may be mentioned that Ms. Sitimon Sawian, born on Feb, 12, 1924, was honoured with the Padmashree title by the president of India in 1974 for her valuable social service.

Ms. Sawian was the founder member of the Synjuk Seng Kynther and was associated with various organisation including the Central Social Welfare Board and the Red Cross Society. She is an active member of the Seng Khasi.

Dr. Pherlok Lamare passed his MBBS from the Assam Medical College, Dibrugarh and had served in Liverpool, U.K. and also at the Christian Medical Centre, Vellore.

## MONDON BAREH MEMORIAL DEBATE HELD APPHIRA MAY, 9, 1998

*Apphira News Service*

**Shillong, May 08:** The Mondon Bareth Memorial Debate which was held on March 31 last, announced the result for the winners in various categories. The result of the Debate with the two motions grouped and consolidated together as assessed are indicated below:

1. Master D.P. Lyngwa stood first as the best speaker.

2. Master E.B. Nongkynrih - second position.

Dr. H. Khonglah Speaker on the occasion in winding up the debates expressed in favour of holding the Children's forums as frequently since they are very helpful to provide us the impetus towards framing the right opinions, approaches and actions in thrashing out the vexed and intricate social issues with which our society is overburdened. The students' arguments towards finding out ways and means to change our habits and attitudes in order to render constructive contributions to the society by all the citizens were mostly acceptable to the members of the House. The writer of this particular column who initiated the said Mondon Bareth Memorial felt that it is better to create a situation for the upgradation of Work Culture and the restoration of the Arts and Crafts in their correct perspectives and discipline with a view to balance with and counteract the dangerous impacts of corruption, materialism and sciences which have destroyed our traditional values. They have also obstructed the rise of the good characters. As a people with a heritage of our own we feel that the moral values should have to play their vital role at least as it concerned our ethnic background.

Mr. Frederick R. Kharkongor, who won the prize at the *International Essay Competition* sponsored by UNO in 1994 with his team made up the panel of judges.

Certificates were given away to the brilliant students in which the distinguished personages viz. Kong Roshan Warjri, Hon'ble Minister and Dr. B. Pakem (Vice-Chancellor) graced the occasion with their benighted presence.

## BREMLEY W.B. LYNGDODH

As found in *Apphira Daily News* December 28, '97, Mr. Bremley W.B. Lyngdoh is at present a member of the Consortium of India Scientists for sustainable development and a Youth representative of the Asia and Pacific occupying the leadership rank of a "Commissioner and other Youth Leaders" of the United Nations Organisation. As quoted from an interview: "We are a very dynamic and active group.. So through the Meghalaya United Nations Association" (inaugurated on Nov. 22, '97) "We can work in Cooperation with International groups, embassies, funding organisations for the benefit of not only Meghalaya, but for the whole of the North East". It is to Mr. Bremley Lyngdoh's credit at his very tender age that he has attained in serving as a World (Youth) Commissioner at the level of the UNO. We feel that our Community should congratulate him on his distinct attainment and participation in the world affairs. Such a step in acknowledging the services of men and women with distinct attainment which the world agrees to be then the ideal ones will help to motivate us to create good careers.

## SIGNIFICANCE AND IMPACT OF TRADE INTELLIGENCE

Trade intelligence when combined consistently seeks a channel to make its outburst, hence we see how a rich trade explodes and as much possible on a regular scale.

This trade explosion also lasts longer. There was the time when trade explosion made its impacts in the Khasi cradle of ours and it lasted for thousands of years. It made its efficacious effects also outside this region continuously. It would have been the combination of many factors both evolutionary and revolutionary. It led also to the territorial expansion of many Kingdoms and States. It seems that with the ripening of commercial intelligence it led the community to grasp all the advantages to establishing and securing a Trade monopoly that lasted for the ages. This situation had occurred for that time past before our forefathers fought against the Europeans in a series of Warfare lasting for a century starting immediately after 1765 and ending in 1863. They fought first in the plains of Eastern Bengal and Lower Assam to defend their kingdoms. Later on, however, the scenes of a desperate warfare shifted into the interior of our mountains.

A century long war was fought against the English power it was because our grandsires sought to exert to keep their trade monopoly and economic power intact even against a distorted scene.

Now therefore we may chalk out a scheme (if we so desire) to create strategies towards evolving a fresh trade monopoly with its extensive coverage and in the light of the present situation. This will also provide us a desired linkage into our ethnic genius, commercially in a commercial significance and operation. Upgradation of commerce thereupon is highly essential for our present generation. It will help partly to solve the unemployment problems.

*Economic and Trade Reconstruction* - as pointed out we need to have more and more teams of business men and trade

enterprisers and leaders to create more avenues for the channelisation of the various commercial inputs; we need specialists and resource men in many fields of action. At the same time more and more awareness on the part of the villagers has to be created for an experimentation with profits in the field, of the farming and industrial enterprises.

6. *Vocationalisation* - in its practical sense implies opening the means for self-employment measures, however limited they may be for the survival of a few households in struggling hard for their existence. The matter to tackling with providing self employment measures at their different levels should be analysed and assessed with more concentrated strength, energy, attention and exertion and in the wider circle of forums, debates, deliberations and discussions especially in the institutions interested in the affairs relating to alleviating the poverty-ridden households and raising the means of subsistence above the poverty line. "A great market for the handloom products and handicrafts is the most essential thing"... "We are rich in textures, designs, styles and colours used at dances and festivals". Actually there seem to be a few illustrators, stylists and designers who are able to stage such things. We need however more and more of these gifted persons (designers and illustrators) in carrying out some field enterprises with a view to enrich a variety of trade and keeping pace with the inflationary trends of population if any.

"*Vocationalisation* helps to meet shortages of manpower"... "and for solving the problem of self employment"; there should be immense scope through the methods of vocationalisation to strengthening the lines "of economic production and generating skill, in its variegated sector". "Education to be productive must be made meaningful".

*Unemployment and terrorism.* -

The growth of terrorism, gangsterism and incidence of the horrible crimes cannot be linked with unemployment. It is a

dangerous pretext and may have a negative effect. It will kill self help efforts and one's determination e.g. those born and brought up in poverty because when they were determined some later on rose in position and took charge of the business and commercial sectors: political discontentment as suicidal to society is not to be linked up with the dearth of employment opportunities. Bulk of the crimes that had taken place in towns, villages, and roads have been the powerful effects of various groups of gangsters from outside that have infiltrated into this State and to whom the local gangsters have fallen victims to their whims and plans for a large operation, Grasping easy money is not advantageous to one and all. The matter to combating the outburst of crimes can be done independently without linking it with unemployment. We need good campaigns to thrash out the problem of unemployment, and strengthen self help efforts in labour and trade as much possible.

Highlights from the concept and application of Socio-Economic Creativity.

A student in the English debate held at Mawngap on the Motion; "Meghalaya will succeed to maintain its ecological and environmental balance" held on August, 14, 1991, summed up that "the outlets for the poisonous fumes can be successfully devised... to that extent possible"... "the existing industries like plywood, sillimanite, meter factory, fruit canning, saw mills, rice and floor mills, cabinet & furniture, candle processing, bee-keeping, scriiculture, bamboo and cane works, do not produce any injurious gas": A student's arguments against the motion reads -... "forests are the genetic treasury of wild life. But with the wanton destruction of forests, these are gone."... wild life "is always disturbed by poachers, local hunters and fishermen".. Butterflies beautify the environment.. and find places in embroidery works, jewellery, textile fabrics and art works.. last but not least there is the poisonous smoke from the cement and pottery factories and motor garages in Shillong."

About the stone Memorials, Allan Wilson observes: "These memorials are found in the adjoining hills and even in the plains, some distance from the hills, so it is probable that in the ancient times, the Khasi were much more powerful people than they have ever been since the British has any connection with India, and their customs were forced on or copied by the neighbouring tribes". (*Assam Research Society Oct. 1938 to Jan. 1939* Nos. 3-4).

"The Supreme Govt. on the plea of the Political Agent Kamrup Dist. in 1836, ruled out the proposal to restore the said tract to the Khasis. He opined that: "The Khasi were a different race, speak a different language and generally choose to live in a mountain country leaving out the Doorgs under the control of the Bengallee or other agent". A. Boglee, Political Agent anticipated his fear for the restoration of Deemoreah and Panbarry in the plain to Shillong because were these chieftains to possess the territory extending from Sylhet to river Brahmaputra and also to within five miles from Guwahati on its eastern side, the communication with Raha in Nowgong recently confiscated from Jaintia and Nowgong would be cut off and the worse would become if Mawrapur and other doorgs be handed over to them. The unity of the Province as a whole would be endangered. Guwahati would be exposed to such dangers and if any revolution broke out, it would be caught between two fires and Guwahati be cut off and be left without a sufficiently strong force (Pol. Progs 8 to 25 July 1836 no. 856).



**7. Educational Situation to 1932 :** There was a small indication of success of female education. U Mondon's view is two-fold. He ascertains the place of educated ladies in upbringing their respective households and in duly taking up trades, practices and professions with proficiency. In fact shaping the qualities of motherhood is not totally neglected. The educated he upholds should serve best to promote the really productive and constructive purposes of the state and society. He sums up the attainments made and the utilitarian purpose as follows :—

**Female Education :** "The rapid progress made by the Khasi Girls in education has given our district the foremost position in the province in the matter of female education. In the provincial Review for the year 1926-27, Mr Small wrote, "The Khasi Girls easily take the lead".

"Khasi Female graduates are being recruited as mistresses of High School for girls in the province and quite a number of our girls are now rendering their services as nurses and Lady Doctors not only in Assam but also in other parts of India. To Khasi women is allotted, as I have tried to show above, a greater share of responsibility in deciding the future and fate of a race of People than that allotted to women of other countries. If the education that our women receive in schools goes to make of them competent wives and mothers, leaders in philanthropic duties and industrial occupation, and help them to direct the minds and hearts of their husbands and children to proper channels of activity, the object connected with their school or college career is so far accomplished".

Mavis Dunn Mawlong who emerged as a competent lady educationalist in the later years upheld the similar views on the role of women's education as a mother to further the productive purposes pertaining to the household and society.

Based on the efficacy of a service system within the Jaintia Hills' Circle on affairs pertaining to the spread of adult education U Mondon summed up as follows: "Sub-Inspector's good work: In the Jaintia Hills, there are 15 pure night schools with an enrolment of 277 pupils. These schools are flourishing and the Sub-Inspector has spared no pains in securing the support of the Dolois and the villagers for their nourishment."

He ruled out tagging of the agricultural education into the Secondary School curriculum as mismanagement would lead even to a crisis. He provided reasons for synchronising them even in a normal situation. U Mondon provided reasons in a brief extract furnished below:

"The subject" (Agriculture)" is worth introducing in schools by way of experiment with two objects kept in view, viz (1) Cooperation and (2) Industry."

In secondary schools, it was found impossible to introduce agriculture for various reasons, but chiefly for the cumbersome nature of the curriculum". The conditions were rough. Chances proved better after Independence; the system of Basic education which Ka Silverine Swer upheld proved successful in Arunachal because the circumstances were different.

"Syngkhong Kyntiew Ri, a prestigious organisation held the Birth Centenary Celebration of Mondon Barch (1878-1978) in which three commemorative functions were staged from October to December 1978. The last of them was a dance festival. A souvenir entitled *U Mondon Barch Birth Centenary Celebration* reviewing the number of his works - Khasi and English prose, poetry grammar, drama was released at the Dance Festival, which

occurred on December 29, 1978 highlighting also on educational services and attainments. U Mondon's services in the varied field of language folklore and literature are already known.

According to him the scope for vocationalisation of a few useful subjects to start with had become limited because of the following reasons.

#### Technical and Industrial Education

"The Shillong weaving school for girls was abolished, the Fuller industrial school is being run with a teacher in woodcraft suspended.

The Catholic Mission is still running its industrial Institutions."

The matter to restituting the Text Book committee in the composition of its membership and the matter for making better decisions were being looked into.

On the beginning of the scout movement; "The Provincial Committee met on the 25th July 1931, and the Local Association was organised under the name of the Shillong Boys' scouts Association and the office bearers and members of the Executive Committee were elected. On the 6th, August 1931, a meeting of the Executive Committee was held to consider the draft By-laws of the Association. The bye laws were duly passed and approved by the Provincial Committee. The girls guide...was started in the opening year of the period under review...at the fete held in December 1931 in aid of Dr. Roberts' Hospital, the Khasi Scouts did excellent work, that the Private secretary to his Excellency" (H.E. Sir Laurie Hammond), sent a letter of appreciation for the splendid work done by them".

On reinforcement of classroom testing U Mondon reiterated, "Mr Somo had introduced a system of quarterly examination in his selected schools. Though his advice and direction, the schools were organised into a Union and the Secretary of the Union, was responsible for the conduct of the examinations, the receipt of the mark and the announcement of pass or failures to individual schools".

"There is nothing to report on Thrift and Cooperative Societies", however, "I...detected several points of weakness peculiar to Khasi boys and girls". The classroom impressional methods and techniques towards the disposal of the key-subjects had therefore, been operated both at the Inspectorate and the Directorate level. These had been sought to be reinforced in those schools located in the far interior places for the benefit of the teaching agencies and weak pupils framed especially with slow process of thinking or comprehension and inactive minds.

Scout organisations had started to take shape in a few institutions located in a town and "a troop of Rover Scouts" recently "was started at Bhoi-lym-bong under the leadership of U Sisoline...who invited me to help and instruct the boys" 1931. "A provincial (Scout) committee was held on the 25th instant ...presided over by Mr Mondon Barch. The Meeting showed a very healthy sign from the Khasi Gentlemen present", July (as reported by U Grace Nalle).

"The writer during his 14 years of service has seen wonderful transformations going on year after year in the habits of life, food, dress, house in the villages, both near headquarters and in the far interior. A great change and improvement had undoubtedly been affected in the lives of our people through the agency of our Schools. Education has also affected improvements in matters of communications and social life."

# 13. Methods- Modification and Reinforcement 1931-32

**U Mondon Bareh**  
(Subject chosen is English)

Although a few schools had shown good results sometimes in the conduct of examinations, yet the methods at teaching and study, remained largely to be modified. U Mondon Bareh, therefore, sought to inculcate and induct the suitable methods in the backward village schools. We may sum up that the cause of Higher Education had since suffered due mainly to the dearth of the technical experts (as locally available) at the college level. There were only two Khasi brilliant professors then managing with the administrative and departmental functioning outside the hills.

Mondon Bareh defines the methods in a simple way of conveyance in order that the subjective and objective approaches should be consistently adjusted : so, that the critical, analytical and impressive mental traits would play their significant role. Visual and demonstrative presentation make up the adequate aids to make classrooms' teaching easier, effective and more digestive.

In the Khasi and English, avoidance of the unfit conjunctions should be treated of adequately. Presentation of right grammatical order of expression in their accepted mode is insisted upon. The right teaching of maths, resting on the application of the arithmetical rules requires special treatment to enabling the students to grasp things : these things should be shared uniformly. Rules and formulae were to be inducted through the help of illustrations, diagrams, charts, etc. Common subjects including sanitation, history, geography, etc have their demonstrative role, this is for their easier conveyance. Inducting the methods would help to improve the power of wit, acumen and memorisation. It would help to increase the strength of vocabularies and rules to attaining satisfactory results at making the expositions.

## *Mondon's views on English -*

On the teaching of language we put up his statement below: Paper Read by the Deputy Inspector of Schools before the Meeting of the teaching staff of the High and M.E.School (presided over by G.A. Small D.P.I. Assam) 21 Sept, 1931 "Mr President, Ladies and Gentlemen :-

Before giving my statement of the weak points in teaching of English and geography, with suggestions for improvement, a foreword is necessary. These two subjects are chosen for our discussion this evening, because they are found to be the subjects in which the boys and girls in our schools have shown the greatest drawbacks; this fact is confirmed by what I have myself found during the course of my inspection and by the M.E. Examination results. Another point which I would like to place before your consideration this afternoon is the importance of English as the medium of instruction for the Khasi boys and girls. The proposal to boycott English and to introduce the vernacular language as the entire medium of instruction, may serve good and useful purpose for the people of the plains whose conditions are quite different from ours. For the Khasi, the day seems to be yet far distant for the introduction of such an educational scheme. We have made very poor advancement in the field of literature. The Khasi children have to rely on English books for their information in several branches of human knowledge. They have, therefore, a double kind of work to do in making their way ahead.

They have at once to learn their English as their only medium of information and to glean their knowledge through this very difficult medium. But, while this course presents great handicaps for our pupils, it affords a most valuable sphere for the self-reliance, which in itself, supplies a most sure condition for healthy mental and moral development.

The English language is a very complex kind of language, being a strange mixture of Saxon, Gaelic, Greek, Latin, Hebrew, Sanskrit and even other languages under the sun. Representing as it does every form of thought, feeling and sensibility of the human mind in its lowest as well as in its highest order, it forms the most wonderful and perfect medium of conveying human thoughts. To get in touch with this wonderful language, therefore, constitutes in itself, a mental and moral education of some form.

In learning a foreign language, the first great difficulty which confronts every native boy and girl, presents itself in the structure of sentences and the order in which words are arranged in sentences. This arises from the fact that every language bears its own peculiar usage with its own peculiar idioms and forms of expression. The next difficulty is connected with the meaning of words and their transformation affecting their meaning and closely connected with these two main sources of difficulty comes grammar, the main business of which is to classify words and construe their position and order in sentences".

The D.P.I. acting as President, called upon the Deputy Inspector to give his report upon which a paper was read dealing with certain types of peculiar defects shown by the Khasi pupils in learning English and suggesting remedies for the improvement. Some hints regarding the teaching of Geography were also made.

## Results of the Discussion:

The reding of the paper was followed by a discussion which was sound up by the D.P.I. as follows:

(1) It is not necessary the cram to minds of children with grammatical definitions and details. If, for instance, they can be made to master the conjugation of only one verb, it will help them to conjugate any other verb and have a practical knowledge of the English tenses.

(2) A habit of committing to memory English tenses should be formed in the children. After one sentence is committed to memory, new words may be introduced and different combinations of words may be formed into new sentences, based on the similarity of ideas. Every interesting lesson and every new mental development based upon it is a result of the proper use of what is known as "the law of association of ideas".

(3) The defects in English are the outcome of defects in vernacular teaching. If pupils are properly drilled in the grammatical elements of their own mother tongue, many of the difficulties they are finding in learning the English grammar will disappear. Language is the outcome of thought. The order of thought and the modes of expression of thought are essentially the same in every language. Therefore, if Indian boy has learnt his vernacular properly, he could not find his English Grammar

so difficult, after all.

(4) In composition, if the Indian boy beings by making easy sentences first in his own vernacular, and then render the same into English, it will help him to express himself properly in both the languages.

"The D.I. here informed the President that the Khasi teachers might be saved a great part of their worry about the English grammar if the Khasi children are taught the grammar of their own tongue". Our comment as follows:—

According to him teaching and learning of English depends for its proper regulation on the use of simple strategies that is the proper handling of the parts of speech and avoiding of incorrect conjunctions: the teaching of English cannot be treated of independently. It goes side by side with fully learning the grammar of a vernacular. Mental exercises as should be developed by pupils on their own to create sentences and attain a style of translating in the order of English and vice-versa should be very helpful. A beginning in this respect especially in a degree of transliteration at their levels was made by U Joab (Joewab) Solomon 1895 and U Nissor 1900 and subsequently by others. Modifying the methods by U Mondon will follow also in the next series we find as follows:

#### *The Teaching and study of English*

Even through this medium, a standardisation of the Khasi language was sought to be raised. The modification of the methods was entirely meant to make the system of instruction richer and solving the problem of study for the majority of the pupils distributed especially into the backward villages. Mondon Bareh evidently sought to improve the education system and truly mainly after U Jeebon school Foundation System which Babu Jeebon and his team had admirably built and in which U Nissor, H Kishor, Joab Solomon in particular and others in general had built. Meanwhile, government was concentrating efforts upon improving further the formal system of education although at the same time, a proposal was raised to make primary education compulsory but Mavis Dunn in the Legislature intervened. hence, the proposal was dropped in the Assam Province, it was never implemented at least until the Independence.

#### **14. Rev. J.J.M.Nichols Roy - His role in Trade and Religious upliftment.**

Rev Nichols Roy was the eminent personage. He was the Founder General Manager of the United Fruit Company LTD. In 1928-29 he enlisted a number of share holders to the said Company and even secured their numerical increase from year to year. It is learnt that the General Meeting constituted by the Managing Board discussed the accounts and business items annually. The statement of accounts along with the Balance sheet was returned annually to each of share holders from far and near and to the Provincial Government as well. The dividends were also given away to share holders at the rate of interest of 7% annually, 8% for two years and 6% to share holders who had not completed six months' duration. The Company initially offered Re.1 and annas for one bottle of pure orange and Re 1 and annas 10 for one bottle of orange and lemon mixed. The squash was mixed with soda or fresh water in a drinking glass. About 1931 an orange grove with mixed fruit plantation was started in a farm at Byrni hat which facilitated quick supply of fruits at the given seasons to the factory. It was well maintained.

I had seen the Fruit Factory in 1956 and the process operated by its technical staff all local persons. It was well

equipped and maintained hygienically, being operated in a quick system of filtration, casting and assembling. The Company served for some time as the Agent of milk powder two grades imported from Switzerland.

The Company also ran the daily Bus services on Shillong-Sohra and Mawphlang roads since those years and until the close of the last world war.

The Company had served for a number of decades and we have come to learn that it met its collapse about 1968.

S.G.Nalle in November 1932 reported that the *Mercantile Bank* which commenced in 1927, during the 2nd annual meeting had returned a dividend of 20% to each of the share holders of a Private Company which had instituted the said Bank. Because of its successful outturns the Bank recently was converted into a Public Banking institution. The Bank was allowed to have an authorised capital to the tune of Rs. 1,00,000 but after it had crossed over to accumulate to Rs. 50,000 no more fresh share holder should be entered. The Bank was operated fully by the local persons. It could possibly hold the responsibility of starting branches at the earlier date. The Bank was instituted to create the more viable business patterns. Under what circumstances, the Bank later on ceased to operate, we are in the dark to get the answer.

He pivoted the fictional role of *Khasi National Durbar* from 1923 which operated for nearly one decade. he was in contact with *Syiem* and *Bakhrays* representing the different kingdoms: the said Durbar had made attempts through the annual conferences held to elevate the constitutional status of the Khasi States and also codify some of the customary laws.

He was the promoter of *Shillong Printing Works* one of the well known presses in those days and till date as well.

Rev Nichols Roy was a distinguished church leader. he provided enough resources and drew a large following from among his country men in instituting the *Church of God* with its headquarter located at Chapel Road Shillong on the pattern of a National Church; he had not enlisted the services of any foreign missionary in that Church; he had the strong support and the congregation stood mostly on their own legs. It is said that he drew some financial support from one Church organisation in the USA but by the time he entered politics, they relinquished to receive further assistance. Churches of this Congregation had started to exist in villages far and near within a short time. This Church held its annual Assembly and frequent services coupled with business sessions were also arranged in the circles. Schools sponsored by the organisation connected with this Church had also been set up at selected places.

This Church therefore was burdened with responsibilities in furthering services within and outside the Church. Some of the earliest books published were "Ka History ka Balang Kristan", "Ki Jingrwai Saw Sur ba la shna da ka Seng Samla" "Ki Lad ka Jingpynim", "Jingrwai Assembly 1931-32" "Shaphang u duma, ka dawai bad kiwei", "Ka Jingwan pat l Khrist", "Ka jingkha thymai ka mynsiem", "U Khrist bad la k Balang" and "U Blei bad ka spah". He is known to be a powerful preacher.

He had the credit of serving as a constitutional maker. He had served also as a Minister in the Assam Province and had the experience of holding several portfolios on several occasions.

He was brother of Prof. R.R.Thomas and they hailed originally from the village of Shella. His power of intellect indefatigable industry and qualities of a true leader speak for themselves.

# 15. Methods at Instruction —

**Geography and correlated subjects — Model Schools for Improvement — Reinforcement of Inspectorate — Morals of teachers — Foundation of scouts & Guides — Mental Exercises in Composition and Exposition.**

We have reviewed on the improved methods implemented for the learning of English and providing it the more suitable infrastructure. So far no objections had been heard with regard to implementing them. A consensus of opinion was needed still to be obtained at improving the methods for the teaching of geography and history especially at the backward areas. The overall attention of the government and the institutions was necessary to provide better aids to students under instructions to master the subjects and create the right expositions. A movement hence was staged hence, more or less, from the administrative level to strengthen the machinery and provide the necessary impetus. The matter to establishing the *scouts and guide movement* initiated in 1926 had arisen. Among others U Mondon founded this system to be tagged into the school's model of services. The model schools should serve the important purpose to provide the better and even brilliant results. The system of classroom diagnosis, testing and improving and also enforcing the better teaching methods had arisen. The constructive views of the leading citizens and enlightened parents would have been very helpful in which the Department was making useful contacts even with the village authorities towards building the feasible institutions. Mondon was concerned with the pursuit of his people that we should possess the requisite level of Educational status. he emphasised the methods below:

"The need for a more concentrated and systematic work in the teaching of Geography will appear, if I report my recent findings as follows:

(1) In class IV the pupils were able to repeat the names of the gulfs and oceans of India but could not find them in the map.

(2) In class V the divisions and districts of Assam could not be mentioned.

(3) In class VI the children have finished Europe and were learning Africa, but seemed to forget what they have learnt about India.

(4) The exercises in map drawing showed every sign of clumsiness and want of system in their execution.

The subject in which our pupils have shown to greatest dullness is Geography. It is not, however, necessary that Geography should remain a weak or a dull subject since "it is a subject which, if properly landed, appeals more to the playing instincts of children than any other school-subject, and demands note of the exercise of the outward senses and less of mental reflection. It is a subject which appeals more to the objective than to the subjective side of the mind: It showed that, "the mental impression they have received is of a highly confused nature, and that the introduction of fresh vitality into the work of the schools is necessary"...

"During the last three years I have insisted on the need for introducing a god system of map drawing which cannot in itself be considered as the end, but only as the beginning of mental achievement. However, much moretidy and artistic map-drawing can be made possible."

*Middle English Schools.* According to his Report, he drew up Methods as follows:

"Method of Instruction

(1) The Log-Book Subjects: History and Geography: The revival of the Departmental examination for the M.E. Schools which was effected in the first year of quinquennium has done at least one good work, it has revealed the subjects in which and Khasi schools were specially weak.

In the previous quinquennium, the cloud of weakness gathered itself around one-subject. Arithmetic, it has shifting its centre to the new correlated subjects, Viz, History and Geography" U Mondon sought to reinforce the methods as follows.

"(1) Correlation of History and Geography: No geographical name or term should be passed without having it located by the pupils on the map such as scenes of battle, rivers, hills, cities, plains and the homes and scenes of actions of great men.

(2) Teaching of History should take more of the shape of narration than of book reading, using exercise books to help the memory by way of catch notes of facts and events but never to replace the memory or imagination.

(3) In the teaching of Geography, the use of maps was always insisted upon. In other words, intelligent direction of visual memory should replace parrot like repetitions of names of places.

(4) The use of the hand as the basis for visual memory should be resorted to, or in other words, memorising should be based on the visual presentation of the subject framed by the pupils themselves through map drawing exercises.

At last a move was made in a proper direction, efforts were made to teach the subjects on proper lines and the examination results for the last two years indicated an improvement in the two subjects."

**Number of selected schools placed in**

	Class C.	Class B	Class Total
1	2	3	4
Deputy Inspector	8	5	13
Sub-Inspector, J Hills	9	5	14
S.I. Schools, K. Hills E.C.	8	8	18
S.I. Schools, K. Hills, W.C.	9	6	15
<b>Total</b>	<b>34</b>	<b>24</b>	<b>58</b>

The items for discussion will cover :— 1. Inspector's Instruction and model schools, 2. Teacher's social acquaintance 3. Foundation of school Boy Scouts 4. Critical outlook.

"Work during 1931-32, A New Departure: In the remarks of the Inspector entered on 4th November, 1930 the following instruction is laid down.

Inspector's Instruction: "Log-Book of each inspecting officer should begin with the programme that he will keep during the year, that is to commence and show the method he is to follow and the name of the schools (say 12 or 15 schools, in any

case not exceeding 20) he will select for special improvement during the year. Then a quarterly review of the work done should be entered, showing how far the programme has been successfully carried out in these schools, and whether they may be said to have deserved promotion from class C to B or from class B to A, and so on."

The work of the Inspecting officers is therefore, confined to the following points:

(1) Supervision of teaching and giving instructions in regard to proper methods (2) Influencing the villagers in regard to proper methods (2) Influencing the villagers in regard to attendance, the school buildings and contribution towards the pay of teachers and some other contingencies such as supply of light, slates etc (3) Approaching the district officers and the Syiems for orders in matters of school buildings, disputes, etc (4) Reporting to the Mission bodies the weak or strong points of teaching and the general management and progress of the schools for their consideration and action."

2. He held that "success in school work" is "more or less determined...by the capacity of teachers to adapt themselves to the social...environment to which they are placed. Mere knowledge of school subjects and methods of teaching cannot make a complete teacher. As things are at present, the success of a Khasi teacher does not depend so much on his capacity to impart knowledge as on the breath of sympathies and interest which enables him to identify with the interest of the villages among whom he makes his daily movements. While, therefore, every attention should be paid to the courses of Instructions, the social side of the work as a teacher should not be lost sight of". In other words, the competence of a teacher at training his pupils as well as exerting influences to upgrade the social welfare in the confines he or she is placed seems to have rendered a teacher his or her a suitable status.

3. The foundation of the Scout Movement had taken place during his time. In fact the origin of the Scouts took place at the term of his Inspectorate. From St. Anthony's it was reported: "The Scout Movement so successfully started and carried on during the year 1928, 29 and 1930 has been affected by the complete lack of help from government and private sources for the purpose... There are 3 troops: One troops of 30 scouts and 2 troops of 48 cubs each". The Headmaster of the Jail Road Boy's school report on the latest institution of "4 Scout troops and 2 non-warranted officers". Further, U Primrose Gatphoh had already introduced the Scout Movement in the 19 Primary Schools spread out in township as well as in the villages. Scouts were introduced by Gatphoh even in the Mawphlang Middle English School. Even at the Bhoi-Lymbong a troop of Rover Scouts was raised by a group of those villagers. On the 25th July 1931 the Provincial Scout organisation had authorised the Shillong Boys' Scout Association to take effect. We sum up here that the local Association should make our boys to take up their quick alertive minds at possessing the infrastructural level of mental insightfulness at catching up with the best effective methods of study and performing their duties as promptly to meet with the cocurricular and social requirements. The principles were devised to build the body, mind and social effects on the specific lines of discipline with which it was started. U Mondon evidently played his role as the **Founder Inspector of this Institution**. The report of U. S. G. Nalle is - "The Khasi

Scouts did excellent work"... at a function held in December 1931 where the Governor (Assam) H.E. Sir Laurie Hammond and Lady Hammond were present: "The Private Secretary to His Excellency sent a letter of appreciation for the splendid work done by them". It is definite that a Girl Guides was started in the opening year of the Review that was 1926-27 but it was moving on a slower pace. In fact Scouts as the institution has stayed and operated during the last 70 years, the movement initially starting in 1928.

4. The manual of classroom training he experimented proved to be a success. He summed up: "In a number of Khasi schools I made few experiments in silent reading and found the result very satisfactory indeed. The pupils were allowed five or ten minutes to go through a selected paragraph or passage from their Readers. When time allowed expired, they were asked to give a substance of the passage either orally or in writing. The result was very good indeed, the children realised the value of their time and made the best use of it. I do not know of a better course of training our pupils in concentration of mind. The task comes to them in the form of a challenge and the art of challenging the school boys and girls has yet to be learnt by their teachers."

Teachers should see that "pupils thoroughly understand the contents of the issue"...The teacher is to find out whether the pupils understand the meaning of individual words. The next step is to find out the relation of words to one another and their order in sentences. As the success of the teacher of foreign languages hinges on his capacity to construe and explain the order of words in sentences". The Inspector regretted to note some disadvantages arising mostly since the English parts of speech had not then been construed properly into the majority of the tender minds. The need of a grammar to provide guidance into the Khasi grammar had arisen. Later on the educationists provided texts on compositions notably.

Mondon admitted that, "he deals with the managing committees of schools maintained for the education of the children of those people who have come from every part of Assam to live in the town either as government. servants or as business men". Regarding lack of uniform standard for the school management, he raised the vital issue on the then conditions existing:

"the avowed attention of the Missions being the conversion of people to their faiths and the object of the Government being pure and simple, the imparting of Education, it is not understood how far the religious and educational interests can come in as factor to decide in framing the courses in instruction". After getting a positive drive, on the village schools he emphasised: "School buildings are built and looked after by the villagers as an established but unwritten law... villagers are being more and more enlightened of school buildings and there is a growing ambition in several villages to have decent and model buildings."

However, he passed away when he was aged only 54 years old. With insightfulness, Kitbor W Nongrum recorded his passing away in the published *Mondon Bareh Birth Centenary 1978-88* a Souvenir sponsored by *Ka Synkhong Kyntiew Ri* below:—

"Dei arphew lai U October Snem Khadkhyndai spah laiphew ar; Jingdum ka par kylleng ka Ri, Mondon Bareh b'u khlad na ngi, kyrteng BABU MONDON BAREH, Ha kitab Ksair Ka Ri Kan Neh; Kum U Lurmiel ba lam lynti la jaidbyrniew bad ia ka Ri".

## 16. A. Macdonald (Kongor Macdonald)

A reputed educationalist his works have already found mention. He translated the hymns from the English original into Garo included and used at the christian worship. It is known that after he passed the Entrance examination at the first decade of a century, he joined the educational services in the rank of the Superintendent, Normal School, Tura. The school had served its purpose in reinforcing the system of teacher education to the post-upper primary level. He wrote and published a *Garo Geography* in their language. It appears till then that this subject had not yet received attention in the hands of the local pioneers viz. Ramkhe Momin, Sonaram, Rupsingh Sangma, etc. The *Teachers' Manual* written by Macdonald and used at the institutions contains 112 pages; it was designed to provide instructions in different subjects.

Later on when stationed at Nongrimbah, Shillong 793 003 he served as a mukhtar being attached to a local court. He dealt with the poor and the depressed generously in providing them reliefs against exploitations and oppressive measures sought to be imposed by other clients or parties.

U Kongor Macdonald was fond of horses. He kept a number of horses ranging between three to six placing them in charge of a horse boy. Smart and brisk, the horses displayed themselves excellently at the race-course competition held weekly at Polo ground, they used also to bring laurels to themselves.

Kongor Macdonald was habituated to ride before sunrise over miles and miles of distance and far into the interior places. At one time his horse fell sick before crossing a large river perhaps the Kynshi river. Fallen into that plight Kongor Mac. who possessed the adequate physical strength bore a sick horse on his shoulder and crossed through that river.

He contributed articles also to a Cultural Journal entitled "KA SYNKHONG JINGTIP" sponsored by a team of learned persons.

His small book named "KA JINGLATEH JUTANG KA HIMA MYLLIEM" (published in 1937) highlights the terms

and conditions of a Treaty executed with the Myllem State and renewed in the shape of Sunnad from time to time. The Deputy Commissioner in 1934 objected the Syiem in leasing out the sites at Lewduh (within its jurisdiction) for permanent shops and structures: the Government maintained their right to interfere into any arrangement in the event, stalls were to be sold to any of the foreigners or outsiders other than the indigenous inhabitants because such an action was a violation of the provision laid down in a Treaty. In the re-allocation of stalls, the citizens of the State and the Khasi fellow traders should get the preferential treatment. All the rent collected were to be handed to the *Iing-Syiem Kynthei* entrusted as the custodian. A propitiatory ceremony was to be held in which two weeks' income from the market were to be provided annually. The Syiem was required to stop issuing any lease of land if it were not his private or personal property without the expressed approval of the Durbar. The abdication of U Kmooiin Manik in 1936 and his handing over charge to U Sati Rajah had created certain complications. U Kongor Mac stressed on the terms of the Treaty being adhered to strictly by the reigning Syiem. The criterion of its renewal in abiding with its provision ought to be respected in the event the succession of a Syiem had taken place. He was seeking to protect the rights of the local inhabitants against exploitations.

He was seeking to create an adjustment in the execution of the right Educational Policy. He was concerned to keep alive the best traditions and institutions of our Democracy. In fact removing the complications whatever which jeopardise our local State system might lead us to a cumbrous situation which might bring about a host of the economic exploitations over a simple folk. Upgradation of the status of our native statehood in the best principles of our democracy should entail more and more of public attention.

Death occurred of him on the 27th January 1952. He was married first to Joplin Syiem and on her demise after some time, he married Saribon Taring.

The Shella school had the reputation of being one of the first High schools which existed until the occurrence of the earthquake which took place in 1897. It is known that this school was started at a time when the British power had entered into Eastern Bengal by 1765 to 1800. According to the Report in 1872-73 it had become a Middle English School in which the students had taken Bengali and English as their subjects. It would appear until 1897 two High schools in the District had, therefore, existed started by the natives with Zilla H. S.

**Khasi Hills Tourist Taxi Association  
conveys its best wishes to  
Khasi Cultural Society  
Silver Jubilee**

# 18. Extra-CURRICULUM VITAE

U Erasmus Lyngdoh

Dr. Erasmus Lyngdoh was born at Mynsoo village, Jaintia Hills on 1st April 1931 to Mr and Mrs B Gympad. Mr Gympad himself was a dedicated educationist and a DI of Schools then. He distinguished himself through out his academic career.

1. Matriculation - Ist Division
2. I.Sc. - Ist Division
3. MBBS- Dibrugarh Medical College, 1955 (1st attempt).
4. DTM & H - London University, 1957
5. MRCP - Royal College of Physicians, Edinburgh, 1960.
6. FRCP - Royal College of Physicians, Edinburgh, 1973.
7. Asst. Surgeon I & Dist. Med. Offr, NEFA - Jan.'56 - Feb.'57.
8. Registrar of Medicine, Motherwell Hospital, Scotland - Jan.'58 Dec.'60.
9. Asst. Prof. Medicine, Assam Medical College, Dibrugarh - Apr.'61 - March'64.
10. Prof. Medicine, Guwahati Medical College - Mar'64 - Oct'77
11. Prof. & Head, Deptt. of Preventive & Social Medicine (Dual charge) Feb.'65 - Nov.'74
12. Advisor, Health & Ex-officio Addtl. Secretary & Director, Health services, Govt. of Meghalaya - Nov.'77 - Feb.'86.
13. Ist tribal in India to be appointed Honorary Physician to the President of India in 1974

14. Pioneer in setting up North-East Indira Gandhi Regional Institute of Medical Sciences
15. Recipient of the Padma Shri Award in 1985
16. Member of University Court, North-Eastern Hill University
17. Publications - 46 nos.
18. Total teaching experience - 18 years for Under-graduates and 16 years for Post-graduates
19. Staff President & Secretary of the College Council of the Guwahati Medical College.
20. Personal Physician to all visiting dignitaries
21. Was a member of the Working Group set up by the Govt. Of India to formulate National health Policy
22. Extensive practical & administrative experience in the field of Medical relief, Medical research, Medical education & Public Health Organization
23. 31 years standing in the Profession
24. Took keen interest in football, hockey & social institutions
25. Travelled extensively through out the world.
- Married to Millionora Lyngdoh on 8th June 1961 and had one son.
- Died on 11th February 1986 while in active service.

About Khasi (Khassee) language, the extract from J.Haddon Printer Finsbury, London 1815, p.12 incorporated in the "Literary Works at Serampore", it was found that: "This Language" (Khasi) is spoken by a small nation to the East of Sylhet nearly to the borders of China". It was till 1830 a widespread and extensive language in the whole of North-eastern Region.

Also Capt. F.G.Lister Agent to the Governor-General in 1835-37 observed that 'the inhabitants' in the **Doowars-Doomoreah, Beltola, Bordwar, Pantan Chaygaon, Mawrapur, Lukhi, Boko, Rani, Bee sing** and neighbouring places 'are with a few exceptions, **all of Khasi origin and more Khasi in their manners than Hindoos**' "(Political proceedings 8th to 25th July 1836 No. 856, No.88.No.207). "The **ryuuts** are mostly of **Khasi origin and some of the Khasi Rajahs in the plain are Rajahs of the Independent communities in the hills or are relatives of the Independent Hill Chietains**" (Foreign Department Political Consultation 1836 4 Sept. No 56) Khasi State expansion southward into modern Bangladesh was checked after 1765 as follows:—The coming of the British to Bengal had impelled: "The Khasis to retire to their native fastness and leave the town of Sylhet, the villages of Panduah, Chuttack and many others which were their possessions in the hands of their more powerful neighbours" (Nirode Kumar Barroah, David Scott in the north east).



# ONE HUNDRED YEARS AND TWENTY FIVE YEARS OF HIGHER EDUCATION

## II. Amjad Ali - His Role Through Poetry

Amjad Ali was a bright student His father Nawab Sheikh Mohammed Vmjad Ali hailed from Murshidabad. Evidently Amjad belonged to a princely house. Amjad Ali himself was born in Murshidabad. his father brought him to Shillong. In a short span of time he made quick adjustment to our native way of life.

Kitbor W. Nongrum in tracing Amjad's ancestry, suggested that Amjad prosecuted his study in the Khasi Schools in Shillong. He completed his study and passed the Entrance exam from Zillah School in the year 1887. He mixed himself up and moved in company with the local boys. He picked up the Khasi language easily. He was fluent in speaking and picked up other languages as well.

It appears that Zillah School had used the rapid system to induct the pattern of learning as prescribed in the course much more successfully. Evidently Amjad Ali studied Khasi and other subjects prescribed in English. The students in the Shillong Zillah School, had adequately learnt the methods in the various subjects. Moreover, students from Zillah school proved themselves competent and rose to the height of seasoned and respectable personages in their various pursuits of careers and services.

U Kitbor informs us again that Sheikh Mohammed Amjad Ali passed the Entrance exam in 1887. He was senior to U Nissor Singh who studied at Zillah School and passed Entrance Exam in 1890, one year before the Higher classes of the Govt. School were established.

The Zillah School as the first pioneering institution proved itself to be the excellent model and provided the infrastructure competently to cope with the needs of higher education. We have admitted that the batch of the learned local persons had quickly made adjustments to discover ways and means for incalculating and inducting the rapid methods in a regulatory system. It had made the task of the future administrators and the role of government High School easier to add the better equipments and resources. Amjad Ali was just one of its fine products.

With an unbelievable rapidity one year after his passing of the Entrance exam, an unknown Sheikh for so long, produced his book "Ka Myntoi na ka Boit", in a Foreword dated 20th Oct. 1888 written in English (as U Kitbor W. Nongrum copied it out) he wrote: "The want of an elementary poetical work in Khasi for the use of Khasi children has long been felt"....

"There are doubtless, many persons more qualified than myself to supply the want, but as none of them have come forward, I thought it best to lead the way by printing the few following pages which are the first of a series intended for the purpose".

"I am conscious of the numerous faults and imperfection of my work, and I am well aware that I am not at all disciplined in the art of authorship. Still I hope that these few pages may be treated with kindness as an encouragement, at least to Khasi

poetry, and I may be allowed ample quarter on account of the poorness of the language". The marks of his English expression may be also judiciously analysed; to our best knowledge this was the first consistent work, a whole Book in poetry despite the fact that a few fragments of poetry had appeared in the erstwhile publications. One year barely after passing the first University exam, the learned Sheikh had his work "Ka Myntoi na ka Boit" published in a Baptist Press, Calcutta. Evidently this work blossomed at his tender age and at the bloom of youth. The work evidently is another landmark in the pioneering field of Khasi poetry and especially in the field of cultural orientation and this first real work in poetry has evolved out of his profound love of and deep acquaintance with the local institutions although the local leaders were half persisting on with their cherished aspirations to build the more feasible system of education. He was placed midway between the forces of the cultural orientation and educational movement that took place in a decade before the close of a century. His work heralded the birth of Seng Khasi which occurred next year 1899.

Evidently he provided the methods in the form of a poetry. He was striving to arrange a regular measure although at places a faster accentuation and timing intervene over a slower one in a verse. He reaped a rich experience in consolidating the best and varied resources which the local institutions provide. He highlights the varied forms of the ethnic genius. He evolves the proper lines of the form of Ethnic Statesmanship to nurture. Even at his youth he displayed a high standard of the intellectual acumen and maturity of thought. He uses a captivating language marked with elisions and with some forces and directness in the very Khasi usage of a standard dialect. He was a shining example of social forces which had then got themselves entangled and just one of the brilliant products of Zillah Skul. It is impressive that U Amjad Ali quickly adapted himself to the local way of life. He gave his absolute and unflinching support to raising the standard of the Khasi Statesmanship, Government, Education and Cultural Heritage. His style of free expression without constraint in focusing these ethnic attributes is admiring. They mark something of the free expressions of a culture as inherited but strictly regulated on the conventional mode. We quote instances-

"Ko nongpule ma phi baroh/hikai hikai jingstad la ioh/U soh jingim hangta phin ioh/ba phin suk mynsiem artat" "alhia, lyini, sarong, bishni/lamler jingthuh, jingthok/ban leit hajan kim ioh lynti/ jong u la ba't niam hok./ "Ki thei-sotti kynthei khasi/ ki jainsem shad la phong/ la deng kyping, kinjri ksiar/Siar-khang, kynjri Wahdong./Pansngiat ki la buh ha ki khlieh/la bat rumar rusom ha ktl/la deng la jubon/ki tat, shandang,ki saikhyllong la kymeng/konopad/kynjri khadu, ki siarsstrong/bad kiwei laiphew jaid".

100 years ago exactly this little book of Amjad Ali person came out. It was a great contribution to the expansion of the educational movement and reorganisation. It had met a minimum



standard for school requirement and topped itself as the first standard work in poetry.

"Shynrang ba nang kiba la sponge/la don thua, rynnaw; symphiah la bat, la phong jingphong/tymmen bad ki khyznaw. Kynjiri rupa/la deng shynrang ba nang/La deng siar-shrong. kyping, sati/ La king stih, waitlam: (Kum riewthyma mynhyndai).

Jamdor, ryngkab, ki Khnam."

"Jingtem la tem muri la put/kynthik kynthik la shad kynthei hapdeng/shynrang sawdong/wal ka jingih tynnad" "Synshar, Synshar Ko Riw Khasi! To Synshar hi ia phi. U Blei U'n rap baroh ia phi/B'an synshar hi ma phi" (Synshar Riw Khasi).

"To ieng to ieng ko 'Riw Khasi/To ieng na la jingshong badum/ Da ka jingbok panpoh lade/Rah u dingduh rah u sum." (Ieng Riw Khasi)

The work subject to confirmation in the dearth of information appears to have been undertaken silently that was in composing the short simple stanzas on the part of U Mohammed Amjad. May be he relied on the very sound advice of his few faithful friends that was just at a decade while other interested parties/established organisations were crying at the top of their voice for the domination of the educational affairs against the profound educational aspiration of the learned batches of the Khasi natives.

Mahammed Amjad demonstrates capably the degree of the cooperative character of the people in shaping some illustrious public enterprises to bring laurels to such efforts. He was one among others who advocated the principles of self-reliance and standing on one's own legs to build the society or the institutions. The Khasi system of Government and properly utilising its authority to establish the coordinated pattern

however, appeals most to him. He was completely lost in the invigorating atmosphere of the socio-cultural pattern. He upholds the moral value as equally effective to shaping the system.

"Synshar Ko Riw Khasi - to Synshar hi la phi"

"Rah u dingduh Rah u Sum".

Govern Ye Khasi Folk Govern upon yourselves

Raise up and bear the Rod

Raise up and beat the spear,

(Riw = Riew Khasi)

Amjad has his unique importance in the field of literature at educational reorganisation. He depicts the Khasi style of dance with its system of ornamentation in profusion of the attires and jewelleryes.

He hardly reserved his views, he made bold assertion to the rise of a tribe with his best sense of respect and dedication. He made a stupendous victory in mastering the language especially in setting down the right literary technique. This is unique since others have failed to achieve in so short a time. He sought to drive towards the goal of self-reliance of this race of people in all spheres of activities.

He raised slogans something like "Synshar Riew Khasi" to arouse the conscious patterns in the overall reconstruction of the society, culture and the Local Institutions. The virtual aspect suggests that the poor their king when they approach, are fed and attain peace (probably this condition was existing somewhere). He wants to see that the Solidarity and United move of the tribe should attain strength to rule themselves as well as to build the effective form of Culture, Art, and Institutions on the basis of Self-reliance.

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#### THOMAS OLDHAM WROTE IN A BOOK WE HAVE QUOTED EARLIER AS FOLLOWS :—

"The hammers used by these smiths" (he meant the Khasi blacksmiths) "appear at sight very awkward and unwieldy. They are very long in the head, being 12 to 17 inches, only one faced, and with the handle inserted near to the end of the head. This handle is frequently not much longer than the head itself. This peculiarity in the forms of the hammers used leads to a marked difference in the mode of using them, as compared with that which an **English mechanic** would adopt. A **Khasi smith** never swings his hammer, however, heavy but simply lifts it vertically, and the **force of the blow** depends on the weight, and **impetus** of the **hammer** itself as it falls, **rather on the muscular power of the person** who wields it". About the Khasi hammers: "Few of these exceed 6 lbs, in weight". (*Geological structure of Part of the Khasi Hills, 1854*)

## SCIENCE SECTION

# 12. U Kynjro KharNgapkynta - The Eminent Scientist and Engineer

Konjro's services stand eminently in the field of Engineering and Mechanical sciences. At childhood he attended a small Mission School at Nongsawlia. The earthquake which occurred in 1897, however, compelled their family to move to Shillong. Since childhood he showed his natural talent, aptitude and inclination particularly in to the field of welding, boring and generally in construction. He services with dedication and much more with promptitude and accuracy are here recalled. Demise of this first ever great scientist occurred on April 9, 1960. It is an irreparable loss to the race of the Khasi as a whole.

Konjro was born on 1st Oct 1882 in Sohra, the son of U Sirkha Diengdoh and ka Ibon Kr. Ngapkynta. They were three- his brother U Hodro and his sister, Tibon. The entire information reproduced here, however, is based on a book named *U Konjro U Engineer Khasi ba pawnam* (1982 Shillong) written by his son U Welding Jyrwa.

U Konjro upheld the contemporary policy matters and management. He upheld the cause of Shillong Zillah School "started in 1875. He noticed also the services of the Shella High School (which unfortunately was damaged by the earthquake in 1897) in promoting the cause of learning. We should have a place in learning to develop our skill, dexterity and social genius. The advantages of education should be utilised fully for the benefit of a large number of persons. The products of education should be judged proportionately especially in shaping as many master minds as possible to serve in the various spheres. At first U Konjro displayed his natural talents in equipping the varied engineering services.

He upheld that the role of science should be properly instituted in the field of detection, accuracy and recovery. At his best, he represented the ancient model of Khasi science in the field of goldsmithery, architecture, iron and steel manufacturing, ceramic, cartridging and metallurgy. He held that the compartmentalisation of science cannot be tightly secured forever. It should have also its free and flexible role on the line of the ancient genius, Mabab Konjro strove hard to cater to the need of fresh sciences that have been intervening. For our students, we should take for granted that the detective and operative faculties are one at functioning: delinking of them is not at all advantageous. This also is the mode of experience as we can grasp that was operative in the system of the ancient Khasi genius especially when we lay stress on its inventive power. We have been confident that the inventive genius was operating in the field of creation and construction since the ages past.

He was largely influenced by *U Donrai and Co.* who were constructing a *trolley track* along the majai river for carrying the limestones to Theria, Bhologanj and Chatak. Simultaneously the local personages viz. U Joo-wab (Jowab) or Joab Solomon, U J Hari, U Kihon Roy and Myngor S. Lyngdoh were providing

the tonga (horse coach) services along Shillong - Sohra and Gauhati roads. Even *U Kormuni Singh Giri* who owned and had commenced a *dispensary at Sohra* and the *Shella natives* who had continued a High School section duly established before the earthquake of 1897 had influenced U Konjro Ngap Kynta. Gifted with a rare power of detection or insightedness, Konjro was very quick in detecting the inherent defects that lay hidden in the characteristic and operative parts of the scientific machinery, apparatus, etc. And with rapidity he succeeded to equip most useful asset in equipping power to the dead machines and restoring them to their functional state with double force. He also proved to be quite capable and competent in restoring the regulatory system and in the shortest time possible.

Devotion to duty arising from his profound love of work, merited U Konjro's attainments. He worked persistently and untiringly in combining the different stages of labour till success crowned his work. He could stand against the rough weather in maintaining through the standard of the labour and without impunity whereas others were lagging behind in possessing this power of stimulus. Dynamic discharges as constantly required and as persistently had made him a capable and effective engineer. Moreover, he had a chequered career. This was because he used his power with lightning speed to get acquainted with proficiency in many trades.

At the close of a century, he made suitable adjustments to equip the better form of carpentry and architecture especially in modelling the Assam type of constructions and the number of houses built by him have retained their qualitative standard. He succeeded to remodel the traditional system to masonry and construction; he invented suitable techniques in providing the good wall, floor or roof structures.

As a pupil of Babu Jeebon and in the exchange of ideas, Babu Jeebon was seeking to evolve the books on elementary science but he passed away in 1903. At the turn of a century, Kynjro became a very reputed goldsmith. There is mention about his invention of a system of cohesion of metals in which a copper was transformed into a silver much more in the original shape (*U Khasi Mynta* edited by Hormu Rai Diengdoh August 1901). He transformed and joined the different forms of metals without losing their original proportions of weightage and change of colour. He made a unique achievements in producing a host of gold and silver wares and ornaments and his goldsmithery serving as a lone model in Assam and the whole region was reported by F.G.Henniker L.C.S. in a statement named "The Gold and Silver Wares of Assam" 1906.

The neck, chest and waist ornaments of gold and silver however are many. In fact he was just remodelling the ethnic genius of old in forging and transforming the best ever metals perhaps with a little more modification and decorative touch. One *Syngkha* (wislet inserted with the original gold) and decked with a flower is one of his unique attainments. Kynjro's

attainments are mentioned in Henniker's article. Later on U Rujon Kurbah, U Kynjro's pupil continued this trade.

One of the pupils trained by U Kynjro in the repair of watches was Fazal Bakhs.

He left also his undertakings in the legacy of pottery in which a host of wares, pots, lime containers, hangers, spoons, etc were produced from the *Khasi Hills Engineering Works*: at least he remodelled these undertakings which used to be existent and functioning towards the Western frontiers. His beginning is traced to his undertakings in artisan, carpentry, goldsmithery, pottery and blacksmithy for in a later decade he forged and brought out a number of agricultural and constructional tools and implements, true to the genius of his forefathers. In the *Thackers Indian Directory 1919* he was known as an expert in brass, copper and iron. He smelted iron from the pyrites brought from Nongspung and turned it to a pure steel. He made a host of pruning knives used at the Tea Estates on the original British model and managed to circulate them to all over India. With this background, he stepped up to the rank of one of the most gifted *Mechanical and Electrical Engineers in the Asiatic continent*.

In 1910-11 he renovated a car and put it to running, it was the most condemned one where other garages refused. He retouched or overhaed the Ford car belonging to U Raja Dakhor, of Khyrim. He was expert in fitting the electric power and was the first surveyor towards installing hydel-power in this town. He built the Wah Umkhras temporary dam (haneng wah umkhras) where he found the volume of water measured to 24 cusec while one F.G. Mears (Electrical Adviser to government of India, on measuring it found it to reach a targetted point of 25 cusec, while one F.G. Mears (Electrical Adviser to government of India on measuring it found it to reach targetted point of 25 cuses. He built the Wei-Kain dam near Mawlai bridge to facilitate the working of hydel power and enabling the Floor Mill just instituted to grind the grain with water winding and winding on its wooden wheels. Then he drew up a master hydro plan to generate electrical power into the town. But the Khasi company including the great personages J.J.M. Nichols, Rai Bahadur D Ropmay etc decided to abandon, hence, a Shillong-Hydro Elec. Company with B.C.Roy, Calcutta undertook the scheme, but when the work was started the matter to regulating the flow of water was halted. So, Kynjro on being invited came to their rescue by building the Weikain dam, enabling the water to run proportionately. One of the greatest attainments of J.J.M. Nichols on abandoning the electrical power Co., he started the United Fruit company which functioned from 1928 to 1968. The matter to taking up the minute ingredients of the branches of electrometry and mechanics, electromobile, electromotor, electrometallurgy, electromagnetism has its weightage. U Dhobindro a noted electrician was Kynjro's close colleague.

He made a feat in installing the X-ray apparatus in a premier hospital the Roberts' Hospital, Jaiaw whereas other competent experts failed. He installed in that hospital also a generator before the regular electric power was served. he introduced also the gas welding in Assam in 1914. He welded a steamer stuck into surface of Brahmaputra at Dhubri where as engineering experts inspite of exertions had failed in 1926. He moved at one all over Assam to renovate the mills. He replaced a wheel of Sohra ropeway and set it right into

movement for decades through until the ropeway was finally demolished in 1965. He modelled a stone crusher with appropriate designs which was limited by the companies in England and circulated to India. He managed to enhance the power of compression of several engines. He retouched a silencer of oil engine at pasteur India and managed it to run without any more break. He made a few typical spraying, lifting and dropping machines on his own ingenuity. He made a power-tiller a better one than imported and use it at his farming; it served also for purposes other than demonstrative. he experimented with success in crockery and mirror making through use of sillimanite. While other imported motor car gears from England failed, U Kynjro successfully replaced them by the ones he made himself. He had a library filled with precious books. He believed in the efficacy of faith, the efficacy of moral values and self made projections. This is just a condensation compared with the magnitude of his attainments. In the later report as appeared at *Thackers' Directory*, he gained the reputation of a Mechanical Engineer. He was in fact an expert as Electric-Engineering Diploma holder. When government invited him to undergo training for the Engineering Diploma (1907) he went to Dacca but instead of completing the course to three years (as routine bound) he managed to finish it within four months only.

While the progress of science developed in its creative and inventory form, the methods at teaching and studying the science subject, bulk of them appear still to be defective. This perhaps was the reason that led Dr David Thomson, M.A.B.Sc. Ph.D the Principal of Cotton College and former Inspector of schools, Surma Valley and Hills Division to address a letter to Mondon Barch dated Oakville Shillong 29.4.1929 which reads:

"Dear Mr Barch,

I have read the enclosed exercise with much interest and am very pleased with the maturity of thought they indicate. You are obviously deriving much benefit from your training.

One word of advice! *Work hard at Science* and try to bring your knowledge of Science up to a level of Philosophy and Education. An Inspector needs both.

Sincerely,  
David Thomson.

There is much scope to develop the inventory pattern of science since U Kynjro the great pioneer and architect passed away. We have whatever possible to maintain the continuity of our tradition. There are *many talents* especially among *our youths*. Hence utmost efforts should be made to lay down sufficient impetus and incentives.

I have always defined the potentiality of mechanical genius we inherit from our forefathers of which Mabab Kynjro was the best, shining example.

Science as an undertaking had also evolved on its own inventory lines. Mabab Kynjro is a true adornment and fragrance of our society.

**8. KA BRI HYNIEWTREP  
STATE MOVEMENT  
EAST KHASI HILLS DIST  
HQ. SHILLONG**

**("IENG TYLLI NAMAR KA RI")  
SEMINAR ON ECONOMIC RECONSTRUCTION  
OBSERVATION FOR IMPLEMENTATION  
TRADE, PRODUCTIVITY, TRANSACTION  
Farming and Horticulture**

1. The abundance of the rice lands, orchards and the partially rice irrigated farming had once provided impetus to the expansion of great Khasi Kingdoms.

2. The matter to raising the agro-factories in the shape of fruit canning and production of sauces, pickles, potato chips, ashars, powdered spices, pepper, turmeric, etc (and the way to get them sealed up properly) - the Seminar feels, these things should be attached to with a greater concern.

3. 'Fruits, tubers, pods and vegetables in a great variety form the backbone of our trade. Bulk of vegetables and fruits find room for transactions outside and in exchange, vegetables from outside are transacted to Shillong during their plucking seasons: hence a system of the horticultural practices on the most scientific lines in concurrence with the best expertise advice on experimental and regular measure is greatly necessary. They include bulk of fruits sweet and sourist.

4. The decline in the cultivation of millets and job's tears among the variegated produce can be made up by the successful experimental farmings of oil-seeds, pulses, cotton, sugar cane, tea, spices and other suitable crops in the Ri-Bhoi Area nearest to the plain.

5. Enhancement of the agricultural activities leads to the enhancement of the traditional blacksmithy products (*mokhkiev sdié, wait etc*) used as the agricultural tools and implements and several baskets, trays, etc (*kriah, polo, shang etc*) serving as recipients and storages at transport and transactions.

6. Increased production of cabbages, tomato, grades of mushroom and arums should give an increased weightage to vegetable farming in a variety in the number in soils in which they thrive best, and in the development of tez pat, turmeric, spices and the sub-tropical variety in such appropriate and selected soils.

7. Farming, planned and executed on the intensive, extensive and rotatory processes, needs utmost treatment in respect of the soils with regard to increasing their input towards enhancing the quantum of productivity and effectively afford protection against the pests.

**2. Cattle Wealth**

The dwindling of livestock has hit hard and bulk of our meat markets await for their transactions from the daily imported stuffs and in huge quantities. The matter to increasing inputs in cattle wealth and encouraging the villages to take up to domestication as should assist towards increasing the sizes of piggery, poultry and cattle farming should have received adequate care and attention during the last 25 years. This matter we have ignored totally. We have heard of the large-scale destructions of cattle wealth as and when the frequent pestilence and epidemics occur in many villages and townships; they create a heavy loss to herdsmen and farmers. Hence domestication has ceased or dwindled. In fact domestication should grow on the increase proportionately with the rise of population strength; our recommendations have been that concentrated and coordinated measures be taken under the Departmental

Supervision to provide health care measures and under the expert advice to find out the best means to provide adequate protection against damages caused by the plague and epidemics: or else the importance of this profession will diminish. We also opine that there should be the increased use of the natural manures derived mostly from the basic forms of cattle wealth which should be used proportionately to the varied sizes of the agricultural undertakings. The natural manure can form also the good grade for use in our traditional farming system.

**3. Weaving**

Weaving dexterity has to receive fresh impetus in the production and circulation of the traditional and modern dresses. We are not lagging behind in skills if fresh impetus is provided.

**4. Other Observations**

Our mineral wealth is variegated: since we have in possession the deposit of good clay, lime, coal, granite, sillimanite and others. So coffee, tea and fruits will thrive well and provide a good scope for trade: transaction of coal mined and quarried scientifically with planning and preventive measures against the danger of pollution may continue to earn the State some profit of foreign exchange.

We have vast potentials to generate the hydel-power. *Dieng kseh blei* serves well as medicine against cancer. *Diengdoh risang* serves to set wheels to spinning and textile operations. *Tiew dieng* a rare specie fetches tremendous profit. We have got vast resources to provide aids to pharmaceutical industry and also health care systems both in the Khasi Kabirajee and modern ways.

**5. Labour**

1. Reorganisation of labour as should yield qualitative services and the better business patterns is a dire necessity as should be stimulative to the principles of Self-Reliance'

2. 'Thiefs say they don't know anything about labour'.

3. 'Money is a right reply but without using the right of labour, it is a mistaken reply'.

4. Labour is a sense of service of one person to another - this is to stimulate the welfare of many'.

5. 'Law which is opposed to the mandate of labour is engineered by a devil'.

6. The principles of labour although are helpful to building a conscious and operative personality should find out scope for adjustment fully in all practical undertakings. These principles should be shared even against their will by the majority of citizens and worked out by all grades of workers.'

**6. Globalisation**

Globalisation has brought the people nearer. There is a scope that trade in a new perspective with South-East Asia be given more increase. The *Hynniew-Trep* should find ample means to work for their own upliftment.

**Impetus and Incentive**

The seminar unanimously accepted these views which should be widely circulated for the public to know both in the Khasi and English.

Thrust is laid that the whole race of Hynniew Trep should work hard and exert themselves in the variegated fields and use their skills and techniques to enrich the present state of economy - that is in direction to recovering the lost state and that too during the years intervening before we cross over to the year 2000 A.D.

**Panel of papers presented**

Key-note Address - Ka Jingptie lad ha ka loh ka kot Mr.

Jimmy Bareh

Ka ioh ka kot Trade Industry Banking Dr. P.M.Passah.  
 Ka hok jong ka Labour Mr. Teiborlang Dkhar.  
 Ka Rep ka spah Jingri ka thain ka woh (Sericulture,  
 weaving, horticulture) - Dr. Hamlet B Ngapkynta, Chairman  
 Bri Hymniew Trep State Movement.

Opening speech - Mr. D.R. Nongkymrih: Welcome speech  
 -Mr. A.S.Dkhar

Chair person - Mr. K.Shongdiar, Chairman Economic &  
 Labour Bri Hymniew Trep State Movement: Secretary - Mr. L.H.  
 Pde

Presentation - Mr. Phira Rane, Secretary, Publicity &  
 Media.

### III. Comments and opinions :

"Papers presented have their weightage " D. Mukhim

"I have obtained good ideas which I can help others" T.  
 Rynjah

"Presentation and exchanges are very constructive: the  
 occasion is memorable" - T. Dkhar.

"Myself, I feel interested in economic and labour" - R.  
 Boro

"It is interesting because it takes up the principles of  
 Labour" - S.Wonsan

"It is advantageous if we can make a successful follow  
 up" - D.D. Lyngdoh

"We should march onward in the light of the Seminar"-  
 S.R. Lyngdoh

"We should improve and implement things better"- H.A.M.  
 Nongrum

"We should take steps to improve farming & livestock  
 position", D.V.Syliang

"There should be training as effectively to involve our  
 youths". - R.J. Nongbet.

## RETROSPECTIVE - 1826

Many impressions were borne upon David Scott. But he and his men were greatly enchanted by the mode of a Khasi sitting-at-Council and by the strict observance of rules that guided the Durbar. It was an open door Parliament in which 500 or 600 persons were present.

This was the Durbar of Nongkhlaw kingdom which resolved upon the desire of the British Government which had occupied Lower Assam to have a road constructed via the hills to link with Sylhet. The event took place during the first week of November 1826.

"The attendants came up the hills armed with swords, bows and quivers. The Rajah (This was crowned Tiroi Singh)" proceeded to explain the object of the meeting and requested the different orators to express their sentiments on the proposition of the British Government. The leading orator, on the part of opposition, immediately .... commenced a long harangue in condemnation of the measures expressed in a continuous flow of language accompanied with much animation of manner and appropriate gesticulation. This was replied to by an orator of the Rajah's party; and in this way the ball was kept on rolling until the evening. As it grew dark, the debate not being closed Mr Scott grew rather impatient and as had been his wont with the Garrows, ordered a dozen of bottles of rum, to be sent up the hill in the hope of putting an end to it. The liquor was returned, with a message saying that they would not drink spirits until they had come to a point at issue. The next morning the debate was resumed; it was continued throughout the day, and closed at midnight in favour of the proposition of the British Government" The official observed: "I have often witnessed the debates in St. Stephen's chapel but those of the Khasi Parliament appeared to me to be conducted with more dignity of manner", Extract from "the Memoir of David Scott". St. Stephen's Chapel perhaps was the venue of British Parliament.

# 9. One Hundred and Twenty Five years of Higher Education 1876-2000

## Methods of Instruction

We find that the opening of the Shillong Zilla school had given impetus for the reorganisation of the system. It has given rise to the growth of a local literature to cater with the needs of a course and cater with other public requirements. Besides U Babu Jeebon we should mention the name of U Radhon Singh Berry, U Job Solomon, U H.Kissor and U Barnabas, also U Nelson Dikhar who through efforts made, had framed the methods as should be relevant.

A qualitative pattern of life was sought to be intensified. At the beginning of a present century, upkeeping of the traditional values by our educationists was also emphasised. The methods have emphasised upon upgrading the right way of conduct, observance of the established etiquette and formation of excellent manners. Exertions were also made to promote the civic sense of a higher grade. Upkeeping of the family and social taboos, to avoid a disastrous situation, was also stressed. The moral instructions which seek to develop the qualities of head and heart in keeping with a sound social situation, most of them appear now, to have been largely suppressed. Our present scenario instead is characterised dominantly by several social lapses and imbalances. Acts of terrorism, vandalism and gangsterism have increased. They have created several disturbances and are injurious to our existence. Practising the moral precepts (as should be more consistently followed) should be very helpful to improve the conditions at this most gloomy hour. In this connection, U Mondon Barch stressed: "Statenmanship and diplomacy have their very important functions. But as we believe that beneath the seeming discord and disturbance of the world there run the perennial springs of spiritual laws, we have to maintain that the economic and moral problems can be solved only by the conformity of mankind to the right principles of religion". Methods look more disorganised at one time.

A review into the progress made up till 1872-73, a year before Shillong was raised to a Provincial headquarter is quite interesting and helpful. A document entitled "General Report on Public Instruction" 1872-73 provides us glimpses on the situation we find as follows:

These hills for a time being appeared to have been attached to an Eastern inspectorate tagged into Bengal, unpartitioned yet. Advancement of learning was subject to severe hindrances. There was a Zilla M.E school functioning at Nongsolia (Nongsawlia Sohra) Welsh Mission school.

"As regards the 34 Princes and Nawabs said to be studying now in the Khasi schools and in the highest ranks, are said to be the sons and nephews of the village Sims" (Syiems). This can be related to the situation in May 1816 when the English collector at Sylhet wrote to the Serampore Mission that, "five or six boys sons of rich persons and people of consequence in their tribe can be obtained to help in the translation" of the Bible". This again corroborates to the fact that one social teacher in Nongsawlia "held a Bengali class, and some 30 boys attend it". These 30, together with 30 others of Shella, represent nearly all the study of Bengali that goes on". It suggests that Bengali taught

in that school section was perhaps used as a medium preparatory to the learning of English. The report suggests that the methods used for the learning of geometry and arithmetic in the Bengali schools were not yet in their advanced stages as should be compared favourably with the Zillah school in the same campus which had a school standard in English. The Nongsawlia school hence was integrated with three sections viz. the English section, the Bangla and the Normal.

The report reveals, some irregularities of the first mission school: "That the 157 scholars of the Nongsolia school are not included as they ought to be", among the institutions: "The normal school is supposed to contain 40 scholars: we find that government contributed a total of Rs. 9,900 on heads- Nongsolia SC estb. Rs. 3,240; Stipends 960 Grants-in-aid to vill. Schs Rs. 3,720; Scholarships Rs. 1,080; DI's present salary 900 (etc). But the contribution on behalf of the mission "have amounted to Rs. 4,893 -13 Annas - 9 pices", evidently a grossly misused system had hitherto been operating on.

Raising the Shillong Provincial H.Q. had created a transition in the system of school management. Against the proposal to transfer the Normal school to Shillong, the situation had not yet permitted to do so because: (a) "Other things (as regards the headmaster, scholarships, etc being equal) that school... can produce teachers at Nongsolia than at Shillong; (b)... It is more centrally placed... Moreover, the chief school having been more than a quarter of century at Nongsolia, there has been awakened of Cherra, Shella, Mawmsai, Mawmluh and other villages in that quarter, an amount of interest which it must take some years of Shillong to rival".

Babu Jeebon's founding of a high school (1876-78) had quickened matters to take shape because the Normal School when moved from Sohra was amalgamated with the first Girls' school, Shillong established in 1892 and with it the Boys' Govt. School (established 1888-91). Until 73 classification made it necessary to count Shillong, Jowai and Shella, as Middle Schools", (in fact they were upper primary proceeding) and all the rest as Lower Schools, which they assuredly are, whether they teach the rudiments of English or not". Credit to U Jeebon lies in that with almost a lightning speed he transformed Shillong to a centre. The place of Shillong in a Province later on was taken by Gauhati because of the location of Cotton college raised with its spacious buildings of hostel premises, equipments and other means for a proper decorum, providing good venues for healthy exchanges and transmissions. Gauhati has possessed since, a concentration of the suitable academic institutions. They had enabled the university to have also the proper infrastructure to start with.

The Nongsawlia school until 1873 for its maintenance, was manned by Messrs Jones, Hughes and Roberts. 'The Nongsawlia was, one indivisible school, which it is infact, it was formerly classed as a normal school and hence in the educational returns its whole cost was charged under that head; The Director consequently instructed the Headmaster to make

"a proper division of the charges that half of the cost under each head should be charged as normal schools, half as Zilla school". Forty scholars should be enrolled in the normal institution against the total of 129 Christians and 914 others in all the schools located at Shillong, Jowai and Shella.

Now in this present situation, the Christian students (representing the many denominations) seem to outnumber the non-Christians. It is admitted that "There has been a considerable extension of schools in the Jaintia Hills. This is the consequences of the spread of Christianity".

It seems that some of the local persons were enrolled as teachers because the figures show 49 Christians, 1 Bengalee and 10 others. It appears in that first Welsh Mission integrated school, a Bengali oriented system was working side by side with English oriented method. Slow methods however prevailed. "There are a considerable no. of women scattered in the villages who can read the New Testament in Khasi. The pupils can often read Khasi pretty well" but were fluent neither in writing nor arithmetic. As cow-herds and trade or income earning members they had little time to read either at night or early in the morning and rarely more than two hours per day "in order not to interfere with the pupil's daily toil"

The society insisted on the motto of earning and learning. Hence day scholars were interrupted. The report seems to be incongruous at looking at, ways for improvement were not spelt out. There is even a remark that "these deficiencies will take much time and care to make up". Yet when the D.P.I. Bengal inspected the hills in 1867 he made a remark "on the whole I consider educational prospects in the hills fairly encouraging; we have made a greater step than we have yet ever made in plain towards the ultimate civilization of the country", J.R. Cunningham D.P.I. vide letter D.O. 116F Sept. 16, 1916 also commented, "The Khasi Hills District is, in my view, much more ready for self govt. than many districts are in the plains;

Once reason at the stagnation made earlier was that a class of educated Khasis for decades persisted on the use of Bengali they had been acquainted with since the powerful Shella Wah dadars had instituted a school -centuries ago, in which education was imparted to brilliant students especially the prospective heirs of the powerful royal families from the nearby Khasi kingdoms. Records from the far-off past written in Bangla pertaining to Shella in particular and the southern states in general are available.

The Bible translators (1813-31) hailed mostly from Shella and Sohra. The Khasi N T printed in the Bengali alphabet was not without use. It had facilitated easier ways of transmission of the State messages. It had acquainted the use of English for the first time. It appears that the Shella school was maintained in spite of strained relations and frequent battles fought among the English and the Khasi after the Sylhet Diwani passed to the English from 1765. The Bible translation also continued inspite of the Anglo-Khasi war fought during those years. The battles fought in the southern plain much more earlier centred round the issue of the mastery over the region since both the parties -

the Khasi and the English were contestants over the question as who should rule. Relations became more regularised after 1833. By this time a few Khasi boys had been the literates in English. We sum up as follows.

Many would not believe yet that there were the Khasi literates and scholars in Assamese, Bengali and Arabic even before the British came. The corroboration is found in 1872-73 that a total of 60 against 157 boys opted for Bengali following up the tradition inherent among their predecessors in using Bengali as a medium for contacting people in the plain and in which the previous Sohra State Rajas were also acquainted. We find that the Western Syiems were acquainted to using Persian or Arabic and the Northern syiems had hitherto used the Assamese medium; use of a script did not mean, however, imposition of any sort of culture from outside. The necessity of the State and Trade expansion had impelled the ruling authorities and the powerful clansmen to adopt the alphabet of their close neighbours. Circumstance forced them to get acquainted with the outside letters.

Lish in 1835 had translated and even published a few scriptural additions including a catechism. The Bible lessons however, were intensified more by the subsequent Welsh Mission printed in the Roman script. The NT was published in Roman letters before 1872: methods hence remained in their improvise state. In the earliest school at Shella a long time before the advent of a Christian mission, Philosophy in its infinite variety and a few of the earliest Sciences were taught. The methods at instruction till 1872-73 look disorganised. In commemorating say a century of Higher education which took place from 1876-1899 we shall make efforts to analyse the task made by our administrators in organising and enforcing the better methods.

The methods for better induction appear to have considerably improved after the Shillong Zillah school was started around 1876-78. A search of the better methods would have led Babu Jeebon to implement his scheme of higher education.

In course of time Khasi shows more flair to adjust with the Roman Character. This is due to the fact that Roman letters have more degree of standardisation perhaps. It is considered to be a boon and a great advantage to us all at the close of this century. The birth of Seng Khasi in 1899 had emphasised equally the upkeeping of the traditional and folkloristic values.

If tradition is to be relied upon, the Wahdadars had recognised the importance of English even in the decade before U Tirot rose to fight against the white men. I have been informed by U E Weston Dikhar that the existing Shella probably the first ever school here in our hills (before a group of the white men and women came into the picture) had introduced English, from 1823 as one subject for learning in that school. Hence the growing importance of English has gained ground enabling the pupils to learn Khasi, Bangla and English at a time and that was from 1823 when the stage of Bible translation was in progress Bangla seems now no longer existent as during the previous period.



# 10. Twenty Five Years The Shillong ZILLA School of U Babu Jeebon - 1876 - 1891 and After

In this connection a few methodists sought to get their work updated into a conventional style that had come out. As early as 1895 U Joab, a native sought to tackle with and solve the problem of language, he sought to update the usage of English speaking and writing; he sought to raise the system of the Khasi and the English vocabularies to a minimum level of standardisation. His book entitled "Companion" split up into sections (1) Dictionary (2) Vocabulary and (3) Grammar was published in Assam Advertisers press, 1895.

This thing occurred 100 years ago, U Babu Jeebon meanwhile, was implementing his Book Production scheme in which his books covering subjects in philosophy, orthography, history, proverbs, etc. had also been published. They provided the most valuable instructional methods.

Then U Nissor Singh proved to be a veteran in raising the methods as applicable to the rules of arithmetical lessons.

This was achieved at the cost of the very simple but yet the quick fetching instructional materials. He further upgraded the systematisation of fast working model to inculcate and induct the teaching and study of English; it seems that his works as published are aimed at upgrading the grammatical structure of Khasi into a more systematised vehicle of communication both verbally and in writing.

U Hajom Kishor brother of U Nissor (attached to Zilla school staff) conducted experimentations in a few centres to make quick adjustments with the subjects adopted in the Zilla H.S. as should fit with the course structure prescribed by the Calcutta University. The upgradation of a course structure and dissemination of instructions in the elementary schools was taken up. Representing a rich elite, U Nissor Singh's works are not only commendable but they have shown some standard of excellence. The matter of enhancing the value of the sacred prayers, proverbs and behavioural patterns as also matters relating to cultural heritage was taken up by a few authors.

Even U Kongor A. Macdonald in writing a *Teachers Manual* 1916 published even in a Garo language was influenced by the same force to improve the method of teaching.

U Jeebon found competent persons to assist him. Besides U Hajom and Nissor, there were shrewd persons named U Harishon and U Hormu Rai Diengdoh. He had been impelled to recruit outsiders in a school management named R M Mitra, S Bargataki, Joy Ch. Mitra at the start and others in succession, the last being Azad Aly 1890-91. Then J C Evans, a white missionary stepped upto the rank of Headmaster of the Boy's Government H S in 1901 converted into that pattern from the Zillah H S founded and owned by Babu Jeebon. Handing over of the assets and liabilities appear to have completed in 1890 although the Government school (for lower classes) is known to have been established in 1888. Hormu Diengdoh a teacher in Zilla is known to have passed Entrance from Zillah school. Nissor Singh also passed the University exam Ent. in 1890.

Nisor must have studied partly in the Zilla School, We sum up the results below.

(a) A rapid transformation had taken place to accommodate the better regulation of the instructional methods; some inherent defects were noticed in a Departmental Report for the year 1872-73, (b) Setting up a High School would involve upgradation of methods practised in the lower schools. The service of a missionary Normal school earlier was to attain fast grasping of the subject matter and standard of fluency at a uniform level. (c) There was to be the enrichment in the dissemination of subjects such as public administration, sanitation, environmental science, maths, elementary sciences, history, physical training, philosophy, moral lessons and vocational subject (if any). (d) A speedy adjustment to cope with the need of higher education had arisen, sufficient resources and experienced teachers were to be found; the vernacular medium with the enriched local themes was to be strengthened. So also in the case of English and sciences.

The Zillah school was started in the most depressed circumstances: a plague that occurred in 1876 had created financial stringencies so that the government was incapable hence to meet the cost of payment for setting up the first station H.S. So, U Jeebon against all risks had risen and started that school. He set down the right model and provided all the necessary infrastructure for the birth of a few reputed institutions and the implementation of the necessary, follow up; the first known product of the Zillah school who passed the Entrance exam in 1880 was U Sib Charan Roy Dikhar; the next among the local personages was U Hari Charan. Sib Charan and U Hormu Rai Diengdoh set down the critical methods in journalism.

Aspirations in course of time had sought to sharpen the instructional methods to take shape. Individual authorship without the support of bodies or organisations and subject to constraint like paucity of funds (for the financially handicapped) made up its mark to provide the basic materials in all subjects. Proper methods were enunciated in captivating the rules of Geography - mathematical, physical, administrative, and also with more elaboration in the concept, formulae and discipline followed in arithmetic, algebra, geometry in the years intervening to about 1940. We sum up the achievements of the first institutions.

The Boy's Government High School set down the excellent records. Before 1898 a few brilliant boys had qualified in graduation with Hons. U Dohory Ropmay topped in the Entrance exam of the whole Calcutta University from the Province in 1894. He prosecuted higher studies and qualified for BA Hons. in English. He rose later to the top positions in the administration and the Municipality. 32 students in 1902 all local qualified for the Entrance Exam and came out successfully. In 1903 U Ondromuni Ngapkynta a gold medallist won the Chief Commissioner's prestigious award. In 1905 U Josing Rynjah passed the entrance in the First division. In 1908 U Roy Rojen



Thomas passed this exam with distinction. In 1919 this school occupied the 2nd and 3rd positions in the whole of Bengal and Assam.

Obtaining top positions did not take place, however, annually as one could expect (see to the 100 years of Shillong Government School).

We may briefly attribute the reasons as follows: The government School appears to be properly equipped; it had enlisted the services of good resource persons. Luckily a few brilliant students properly balanced in their standard of insightfulness, acumen, as well as possessing the sufficiently cultivated analytical and expository faculties were stationed even in a short span of your years for local tribes class VII to X whereas for the non-tribals the school provided the amalgamated system of prosecuting studies from the upper primary level. The Dalton method introduced proved a success.

Sir Earle Archdale observed: "It gives me great pleasure to hear from the government that the Khasis are doing well..and that the Khasi and Jaintia Hills District is ahead of the most advanced Districts in the whole of India".

But Babu Jeebon himself was even constrained in regulating the methods more liberally. He was trying to update the methods in engineering sciences (technical) and the mechanism of a highest grade by attaching the works of U Konjro Ngap Kynta (the first ever illustrious Khasi Engineer and Scientist) in the instructional methods. In a letter published in a newspaper entitled *U Khasi Mynia 'Nailar'* - August 1901 Babu Jeebon wrote: "In my third Primer in p.96 I wrote how to forge a 'nonglieh' (a sort of a white stainless steel just like the silver) from copper. One boy from Sohra named U Kynjro sought to do so and he succeeded; this is one precious information from our khasi fellows (*U para Khasi*), I am fully satisfied that my labour has paid a dividend. Truly I have a mind to create books for giving more public dissemination among *Ki Para Khasi* but our instructors prescribing the books (probably school books) are not pleased to prescribe and use them that have made and those I am yet to create, therefore, it's disappointing to work for nothing". Jeebon Roy Shillong 3.9.01.

Reproduced in English from the book- U Konjro U Engineer Khasi ba "Pawnam by U Welding Jyrwa- 1982.

The methods would look more adequate and better had the books on elementary sciences which U Babu Jeebon Roy evolved had been included in the course of instructions. The above was the first instance of U Konjro Ngapkynta's attainment in the field of goldsmithery in which the ancient goldsmiths were proficient in this highly skilled pattern of business. Credit to U Kynjro lies in the fact that he was capable in restoring power to the dead engines, machines, instruments and with lightning speed and in devising tools with better designs which others in the rest of Assam and India failed.

U Bransley Marpna Pugh on his individual and Departmental capacity had framed the University courses. He had written the first books to operate the sciences. Prof U Rojen Roy had competently drawn up courses for administrative service, logic, philosophy and common subjects. He was engaged in framing courses through the deductive and inductive methods which should operate both in the academic and applied sphere. Our thinking and our conceptual system have to be framed as consistently and rationally. A concrete situation with clear the rational background enables us to have a more balanced perception into a state of things. It removes the state of mental doubts which perplex our minds. It removes a host of which unnecessary riddles and habits which if they are not checked in time, may lead us to more cumbersome and chaotic condition. U Roy Rojen, Mondon Bareh and Nissor were agreed that our visual machinery should get strengthened for collecting a fair degree of insightfulness and thereby increase our detective and interpretive power.

The educationists on reaping some basic experience accepted the more organised methods as had arisen in the soil to operate. The slow-snail methods which hindered the quicker working of the analytical, calculative and expository process (and fastly sharpening the wits of acumen) should better now be replaced by the more rapid and effective strategies. The methods should successfully induct the students for rapid grasping and to follow constructive approaches in their studies.

### BOOKS WRITTEN BY HAMLET B. NGAPKYNTA

1. <u><b>Khasi Lore Productivity Commerce</b></u>	Hima Bookstall Shillong	Rs. 20/- - 1997
2. <u><b>Magnificence and Performances</b></u>	Hima Bookstall Shillong	Rs. 15/- -1997
3. <u><b>The Art History of Meghalaya</b></u>	Agam Kala Prakashan 34 Central Market Ashok Vihar Delhi 52	Rs.500/- 1991
4. <u><b>Progress of Education in Meghalaya</b></u>	Cosmos Publications 24-B Ansara Road Daryaganj, N.Delhi. 2	Rs.450/- 1996
5. <u><b>The History and Culture of the Khasi People - Third edition</b></u>	Spectrum Publications Pan Bazar Main Road Guwahati 1, Assam	Rs.395/- 1997

Total size -

"Art History of Meghalaya" contains 228 with photo plates (Illustrations)

"Progress of Education in Meghalaya" contains 330 pages

"History & Culture of the Khasi People" contains 512 pages.

**17. The Programme on  
The Economic Social and Educational  
Upliftment in context  
of the Environmental Preservation was  
held at the Pomlum High School  
on 5th August 1998.**

The Programme was organised by the centre for adult and Continuing Education NEHU in Collaboration with the Mondon Barih Memorial.

The programme (with holding a Workshop-cum-Symposium) is specially devised to benefit the local schools, Women's and Youth organisations. There were speeches delivered by the appointed speakers on the theme of the workshop. At the same time opinions will be invited with regard to exploring better means to create incentives in respect of the Economic, Social and Educational Upliftment keeping in view also with the necessity to maintain the ecological and environmental balance.

"A Symposium-cum-workshop held on the 5th August at Pomlum, under the auspices of the Centre for Adult and Continuing Education, NEHU and the Mondon Barih Memorial makes the overall review into the defects and constraints occurring in the field of agriculture, cattle wealth and trade.

The Symposium reviews the following allotted topics-

a) The items of the agricultural produce, system of cultivation, agricultural seasons, seed and seedlings, scope of the circulation of the local crops grown and experimental farmings.

b) Cattle wealth, meat markets and experimentations in dairying.

c) Services of trade advertisements.

d) Saving practices for trade investments on the part of the villagers.

e) How to tackle with the problem of unemployment.

Brief speeches in English on the social and educational trends consist of the following -

a) Social Unity - how it helps to promote constructive services.

b) The menace of drug abuses.

c) Progress cannot flourish in the absence of work culture.

d) The factors that help the brilliant school examinations to come out.

e) Dignity of labour is a necessity to provide the effective services.

A special Session has been allotted to the system of classroom's diagnosis and testing upon the mental calibre of the selected students. The Session is meant to promote the advanced methods towards creating a sense of self-scrutiny in teaching and study. It is meant also to provide a few methods at shaping the analytical, critical and expository power of the students.

On this occasion the services of late Macdonald were recalled and in his honour, a citation from the Memorial was presented by H.B. Ngapkynta to his successors.

## ENVIRONMENTAL PRESERVATION AND ECONOMIC DEVELOPMENT OPINION

### Pomlum

The programme on the economic, social and educational upliftment in the context of environmental preservation, was held jointly by the Centre for Adult and Continuing Education and the Mondon Barih Memorial at Pomlum on the 5th August.

Commenting on the occasion, the Resource Persons including Dr. H. Kelian Synrem stressed on the paramount necessity that the necessary measures at all the levels should be competently harnessed; this is in view of the fact that pollution is very disadvantageous since at time it kills some of our best human incentives. It brings about also several lapses and drawbacks into the society. Therefore, much more remains to be done to execute the programmes for the economic, social and educational upliftment as they should be tantamount towards maintaining the ecological and environmental balance. There is a great need nowadays to safeguard ourselves against the danger of heavy industrialisation which usually causes some untoward influxes and infiltrations. The matter to using the fertilizers and chemicals in lieu of the natural manure should be properly assessed so that this practice should not lead to the destruction of the valuable items of flora and fauna and the aquatic ingredients inside the streams. A congenial atmosphere should be created to develop the sectors along these lines.

Mrs. S.P. Nongkhaw, Headmistress appreciated the role of the sponsoring bodies in conducting the programmes. However, it is noted that trade, crafts, farming, cattle wealth and other economic undertakings in spite of the potentiality that abounds, still seem to move on a slow space. There is a great need to cause the better returns to the traditional undertaking since in the agricultural practices and the allied sectors, the traditional system seems still to survive. Development of these

sectors has been felt necessary to cater to the need of an increasing population. The matter to procure the equitable distribution of the natural manure is linked up with developing the form of cattle wealth and the rearing of the livestock.

Commenting on the English part of the elocution, Ms. Rishida E. Kharshing expressed in favour of the subjects in which the speeches have covered, viz. the menace of drugs' abuses, absence of work culture, dignity of labour and the essence of social unity. She viewed that awareness into these subjects should receive the adequate stress and emphasis in view of the injurious effects caused by the bad habits, which have destroyed the characters, careers and skills of the several persons.

Conducting a workshop, Dr. H.B. Ngapkynta stressed and insisted upon the fact that while concentrating in studies, the students should practise the mental exercises as much regularly and consistently and should not miss the necessary rules, formulae and usages which the grammar and the methods of science provide. The students should make a clear and rapid grasping or comprehension on the best realistic lines of study. Mental exercises even outside the study hours are quite helpful to explore some problems in the subjects of study but the students should have full incentives to solve them. Mental exercise are helpful to strengthen the power of clear grasping, memorisation and exposition. Therefore, determined efforts are needed.

A consensus of opinion was reached that the village schools in spite of the difficulties posed by the lack of the required infrastructural facilities should try their level best to develop the qualitative pattern of teaching and study and that the methods are properly elucidated and executed.

# KHASI SECTION

## Ki Kyntien Prat Phang

Kong H. Kelian Synrem  
President  
Khasi Cultural Society

Ka Ri Khasi jong ngi ka don la ka jong ka history ki dustur ki riti kaba ka Jaitbynriew ka dei ban tip bad ban ietit ia ka. Ia ka Khasi Cultural Society la seng ha u snem 1973. Mynta la 25 snem (arphewsan snem). kane ka seng ka la shakri jar jar ia ka Ri ha ki liang bapther - bapther. Ka don ki sakhi kiba paw kiba ka Mynta bad Lashai kim lah klet ia ki kam bad ki matti kiba ka seng ka la trei.

Kumba la kdew haneng ka seng ka la trei ha kiba bun ki liang ha ka ban shakri ia ka Ri bad ia la ki para kur para kha. Kine ki long ki katto katne na ki kam jong ka :-

Ka Khasi Cultural society ka iathu ym tang ia ka mynta hynrei ka ktah ia ka mynnor jong ka Ri. Ka batai ruh ba kumno la seng - la saindur ia kane ka Ri jong ngi bad ba la pynshong nongrim ha ki riti ki dustur kaba skhem.

Ban kynmaw ietit tympang ia ki khlawait ka Ri' ka seng ka la pynmih ia ki drama Ka drama u Tirot Singh ha U Rymphang - Lber 1974. Ka drama U Sngap Singh ha u snem 1975 bad kumjuh ruh ka la pynmih ia ka phlim ba nyngkong ia "Ka Synjuk Ki Laiphew Syiem". Ka tei ruh ia ki Mawbyinna - Mawpun ban pynneh ia ki dustur u barim - U Mot Tirot Singh hajan State Central Library uba don artylli ki mawbyinna bad ka khilon ki long ka nuksa barit.

Ha kaba ia dei bad ka mynta, Ka Khasi Cultural Society ka la peit bha ia ki jingeh jing ia - kynduh kiba wan lyngshop. Ka Seng ka la wad ruh ki lad ki lynti ha ka ban pynlait ia ka Ri na kine ki jingma ba ap - Ka lmlang sablang. Ka jingstad bad ka jingkit khlleh ki samla ki long ki phang kaba ka Khasi Cultural Society ka la ktah jur na ka bynta ka bha - ka miat jong ka Ri.

- Ka seng ka hikai pynshur bad shut jabieng ia ki samla pule da kaba pyniakob bad ai khusnam ha ki jingiatainia, ki jingiakyntip (quiz competition), thoh essay bad kren pynshai bniah halor ki phang bapther bapther kum "Ka akor Khasi", "Ki jingmih na ka ri, Ka khali ka pateng bad kiwei kiwei; Ki jingiakob kiba lah ban sei madan ia ka sap ka phong kaba ki samla pule ki don.

- Ka khali - pateng ka long ka tyllong jingim ha ka Jait bynriew jong ngi. Ryngkat bad ka jingtyllun jong ka por, la i donkam ba ka Ri jongngi kan iabeh lang ha ki liang ka por la par jong ka khali ka pateng bad kiwei ki jaitbynriew. Ka khasi Cul-

tural Society ka peit bniah bad ialeh ban kyntiew ia ka Jait bynriew ba kan roi bad kiew irat ha kane ka liang: ha kane ka juk jingstad ba mynta, Ka khasi Cultural Society ka peit ruh ba ki brielw kin ym dei ban klet ia ka sap ne jehnoh jyndat ia ka trei ka ktah kum ka rep - ka riang, ka khali pateng, ka thain - kriah - thain shang, thain jain ryndia - rusom kaba la seng ki longshwa manshwa.

- Ka Jaitbynriew kaba stad ka riwespah ym tang ha ka khali pateng hynrei kumjuh ruh ha ka thoh ka tar. Ka Khasi Cultural Society kala noh synniang sha u Sup - Ka Thiar Ka Khasi Literature da kaba pynmih bun tylli ki kot kiba iadei ha ki phang bapther bapther ha ka ban pynriewspah ia ka thoh ka tar jong ngi.

- Ka Khasi Cultural Society ka ai khusnam ia kito kiba trei shitom mon ngewbha bad shakri ia ka Ri ha ki liang bapther bapther khnang ban pynshur ia ki brielw lajong ha ka ban trei, ban pyni ia la ki sap ki phong ha ki kam bad kiba la aiti na ka bynta ka Jaitbynriew.

Ha kane ka lyngkhuu snem ba 25 (arphew san) jong ka Khasi Cultural Society, ka seng kan leh burom kynmaw ietit da kaba pynmih ia kane ka Thup ai jingtip "ha ki liang bapther bapther na ka bynta ban ioh jingmyntoi uba bun uba lang".

Ngi khmih pynti ba kane ka seng kan kiew irat bad ba ki longdien ki ban shimti ia ka kam jong ka seng kin iai bteng ia la ki kam kiba ka seng ka la pynshet. Ka Jaitbynriew kaba kheinkor ia la ka jong ka kolshor, ki dustur ki riti bad kaba burom ia ka jong kiwei pat, ka neh bad iai im pateng pakit, hynrei haba kine baroh kim don ka duh, ka troin bad ka iap noh ryngkat. Namar kata ka Khasi Cultural Society ka ieng na ka bynta kane ban pynsah ia la ki jong ki riti ki dustur kaba ki kni ki kong, ki mei ki iaw ki la pynkhamti bad buh ha ngi kum ki nongioh pateng. Ka Jaitbynriew ba stad ka dei ban long kaba skhem ha la ka Tynrai, kaba peit thuh ia ka mynta bad kaba iohi jngai ia ka Lawei. Ka dei ruh ban long kaba jynsur mynsiem kaba lah ban ia pyniabieng iabit kat kum ka jingtyllun ka por khnang ban ioh ia ka lawei kaba skhem bad ba phymai.

Ki kyntien kynmang bad kyrkhu kyrdon ai ba ka Khasi Cultural Society kan iai im bad iaisuhsieng jingiewblih ha ki kam babha baroh ha ka ban shakri hok kat la i bor ia la ki Paradoh Parasnem.

Dated: Shillong  
1.8.1998

Khublei

Kong Kelian Synrem

Na i Kong Kelian (Dr H.K.Synrem Bam Kwai ha Duwar u Blei) - i la khlad mynba i bat ia ka kam President jong ka Seng. Shuh shuh la pynbud ha ki sla kiba sha khmat

- Editor

# **Ka Jingdap Arphew San Snem Ka Khasi Cultural Society (Silver Jubilee)**

**Editorial Board**

**Dr. H. Kellan Synnem, Chairman**

**Morian Swer**

**B. R. Dikhar**

This small volume may kindly be treasured for many years to come

A diligent reading into the themes and contents may be found useful to create the better public opinion in building a sound and stable infrastructure towards attaining a feasible reconstruction of our household, social, cultural and civic patterns as well as a better organisation of trade, labour and the economy and the improved system of education. They are the vital affairs to start with concerning this race of our people staying here in the Central and Eastern portion of Meghalaya, also how to overcome the difficulties and social obstructions that confront us as we are marching onwards to the future that lies ahead of us. All the forms of the real social enrichment and

measures to alleviate the sufferings of the truly depressed, poor and improvised (so ill-fated to the role of the adverse circumstances) would have been highly commendable, such measures should have also received an adequate support. We are concerned with improving the means of livelihood for the poorer and the more unfortunate ones.

Some guidance perhaps has been provided to the students to motivate them towards attaining the better styles of expression and sharpening their skills in a varied field of action.

The Khasi Cultural Society has completed 25 years of its service. We look forward to decide our future course of action if the circumstances are favourable.

**Editor : Dr. Hamlet B. Ngapkynta**

**Professor : Emeritus Fellow U. G. C.**

## **KCS SOUVENIR**

**on the occasion of Silver Jubilee**

**Also serving as the 8th Series in the**

**KCS List of Publications already expedited.**

**This, therefore, serves also as the 8th Journal of**

**KHASI CULTURAL SOCIETY, 1998**

# Ki Kyntien Ha Khmat Duh

Kumba La Sot Na Ki Jingshem Ka Khasi Culture Society

Ka jinglong thylli jong ka jingangew kit - khlieh bad ka jing pynsyrwa ia ki lad trei kam kat kum ka jing don jing em ha ka speh mariang, ka la pynthut ia ki bor kynshew ha ki shnong kyndong kiba dang sahlien. Ngi mut shwa ka Baiseng ha ki lyngkha ba bun bah ka khali pateng bad ka trei ka ktah. Ngi hap tuklar ben pynkhlein ia ki bor kynshew - pisa kum ka bor - kyrshan na ka bynta ben pynmih ki lad bai seng. Ka Bor Kynshew Bai Seng ka dei ka kam ha khmat eh ben pynroi khali. Ia ka ktien Syamlang pat ngi mut ka Bor Kynshew Balang kaba pynmih ka Baiseng Khali na ka Jinkyngshew lang da ka ling, ka kynhan ne ka shnong. Tang ba ka Bor-Kynshew pynmih Baiseng ia ka khali pateng khamtam ha ki shnong kyndong ka dei ben khlein nangne shakmat. Hynrei lada ngi long kiba duk, kiba tlol, ki bymlah bor bad khlem ka jingangud bad jingkut-jingmut - ka long kaba eh da shisha ben khle - khlieh, ben roi bad manbha. Ka shityngka bad artyngka kaba sah tam shisngi wat na ka kam bylla - ka long ka um- pohliw kaba kyrshan bad ka bor lada ngi thep man ka ngi ha ka pla KYNSIT bahed bad ngi sei ia kane ka jingkyngshew ba kordor ynda ia kut shisem. Ka paw shai ha ki hajar bad phew hajar ki ling bad ki shnong ki don ym dei hajrong hynrei dei hiar shapoh u pud ka jinghiran khait, ka shongnia kum kiba ahemphang, kumno ngin ia buh kti ben larap ia kiba hiran khait bad ki shemlanot kiba trei bad iaksaid bad pynonkam shisha, ia ka jingiarap.

Ngi kynnoh ba ka dei ka jing bym iohkam bad ki lad ai jingtrei kiba wallam ia ki kam ba sniew bad kiba pynjot. Ka jingjid ka dei ka jong ngi hi lada ia ki kam pynjot ne ia ki kam iatel. Lada ngim don ka jingangud ben im bad khlii ben trei wat ia kano kano ka kam kaba don hapang, kata ka long hi, ka jingiap. Ngi iohi bun ki briew ki ia ksaid bad trei naphang ha iew ha hat, ha khlew ha btap, khlem khein ia ki kyrdan, hynrei hadien ki bit ki biang bad ki man bha. Ka jing - ia iaineh ha ka kam ruh ka ia pynthut ia ki kyrdan bad rukom trei kam. Ngim pat lah pynkut ba ka tuh, ka lute, ka shobnoh bad pyniap ka khie bad ka jyllei tang na ka daw bym ioh kam.

Ka jingtyngkar ka ioh ben rung namar ka jingkit khlieh ka duna palat, ka jinglong lyngkar, ka phriang namar ka jing bym barom ia ka imlang ka trei jur.

Kum ki nongahong-shnong, ngim shym pynkhreh ba ngin long ki nongahong shnong ba kit khlieh bad ba shakri. Ngim pat pynkhamti ha ki khun samla ia ki rukom pynatbit ha ka jing shakri.

Ka jingtrei kitkhlieh kam ju don ka jing angew khohnioh, ka jing khniut bad jingwit. Ka iarap ben khyllie ia ka Tip-Briew Tip-Blei, ka jingahemphang, ka akor ka buit bad ka speh mynsiem. Ban pylait ia lade, na ka jingthala, da ka jingtrei aiti lut: ka jingkyrdud kam ka dung shisha lymda ngi shimi ben trei ia ki kam naphang ryngkat bad ka seibor lade. Lada ngim don ka jingangew kitkhlieh ia lade khlem pop ngin kyllon bad iap ei.

Ka jingthwa ba longan ka long ben wallam ha jing lattyli ryngkat bad ka jing khlein bad pynshong akhem ia ka iatrei lang bad ka jingiarap makylliang, pynshah, ia ka jingangewthaw ha ka longling longem, bad ki jing angew iapher ha shnong ha thaw, kine kidei ki daw rem dew-jot, lyngba ka jing lapait bad iathut para mangi. Ban lada kumjuh, na ki bor ba pynpra jong ka politik-namar lada ngim pynkhlein ia ka Sain - lattyli jong ka imlang, kine ki bor pynpra, kin rong ia ngi baroh shapoh riat: ben wallam ruh ka jing ithub-ithaw ba kham bha ka iatrei lang bad ka ia kyrshan bor ha ka khali pateng bad ka trei ka ktah ba bun ki liang.

Ka trei shilem Jong ka Jaitbyrriew shityllap kam lah ben lait lada ngi kwah ba ka pateng jong ngi kan shong akhem lahai lashingi. Ka jingiatylli bad ka jingiatrei lang ka long ka bor ba tel, pyrabah ia ki kam awria, ka tamaa bad ka rongphong. Khamtam ben sei ia ka Dur bad ka Longrynnieng jong ka Jaitbyrriew jong ngi ha khmat shisnieh pyrthei bad kloil kloil katba lah ben sei ia ki nongsaindur bad ki nongtrei lang ha ki jingahakri babun bah.

Ka jingkyrshan ia ki Seng Kyntiew Ri, Seng Shakri, Ki Seng Leh Isynei ka long bym lah lait.

Ban pynlong ia ki samla bakhlein bad pynioh ia ka jing tbit ha ki kam iatrei ha shnong hathaw ben pynioh ha ki samla ka jingangew brai ha ki jingahakri ia ka imlang.

## Ka Jingdap Arphew San Snem

## Khasi Cultural Society (K. C. S)

## Ki Khung (Contents) Kumba La Pharia Pynlang

Ki Jingthoh Jingtar jong Ka Khasi Cultural Society kiba ia mih bad phriang kum ki kot pule mynshwa.

*Ka mynnor jong ka Jaidbyrriew haduh 160 shua u snem 1993.*

*Ka Jingtar bad Jingsaphriang ka Jaidbyrriew jong ngi mynba ki pharung ki wan kiew bad dakhol ia ka ri-them Assam-ka Jaidbyrriew syngthar pyrthei.*

*Ka jingiatylli ha ki khep kiba eh.*

*Ka Khassas kane Khassas New Testament (1863-40)*

*Ka Jingnang Jingstad - ka jingibeh jong ka naduh 1912 haduh u anem laitiud.*

*Ka Tyndan bad Khlei-Jingshemphang bad jingstad (ba ka por tynjuh bor lane Examin).*

*Ki Jingah ka Longbriew - Manbriew - Kumno ngin jop.*

*Ka Jingpynkhlein ia ka Imlang Sahlang.*

*Ka Jingkyrshan Patbha.*

*Ka Khali bah - bad ka Trei ka Ktah.*

*Ka Seng Lyngkhah Mondon Baruh bad ka jingdap Arphew*

*Sam Snem K.C.S. - Ka Jingpynsgew ka Jingangewkitkhlieh ha baroh ki jaid Jingtrei.*

*Ka Jingpynrynthia la ka Imlang Sahlang - ban pynlait na ka kynrum kynram.*

*Ki Jingrwal bad ka Put ka Tem (Ka jingtyrkhong palat ki sur Trai Ri)*

*Mondon Barch Memorial Bureau - Ka Jingtohit bad Jingpynshongdor ia ki kam ki jam mynta halor ka jingpynsah kynmaw.*

*Ka Shap Mondon Barch - Pansngiat bad ki Mawlynnai - U Nong siat khnam kum u Pyrsa Syiem da ka jingtrbit sha ka thong.*

*K.C.S. - Kiwei ki jingtrei- la jer lyngkot.*

*Ka dei ka jingkit khlieh ki samla*

*Amgut ki 'Riew - Shakri Paitbah.*

## **1. Ki Jingthoh Jingtar na Ka Khasi Cultural Society kiba la mih bad phriang kam ki kot pule mynshwa.**

*1. U Tirot Singh - An illustrious hero and personage 1984.*

*2. Shishpah Sanphew Snem mynshwa - Tirot Singh bad ka Mynnor ba iphuh iphieng (1984)*

*3. Ka Imlang Sahlang bad ka Jingnang Jingstad - Mynta bad Lashai 1986-87.*

*4. U Kynjri Ksiar bad ka Jingtei thymmai-Nailur 1988.*

*5. Mavis Dunn Lyngdoh Mawlong - the distinguished Public Leader and Educationalists - Risaw 1989.*

*6. Educationalists of Meghalaya - Past and Present 1991.*

*7. Ka Imlang Sahlang bad ka Trei ka Ktah - Mynta bad Lashai -1992.*

## **2. Ka Mynnor jong ka Jaidbynriew haduh 160 snem mynshwa-U Snem 1998.**

*KaJaidbynriew jong ngi kum ka jaidbynriew synshar pyrthei.*

*1. Ka jingsot harum na ka kot Shishpah S anphew Snem mynshwa - U Tirot Singh bad ka*

*Mynnor ba iphuh iphieng - KCS 1984, 22 Rymphang.*

"Kito ki por ki long kiba sngewphylla namar ka jingiang rasing jong ka bor bad iktiar jong ka Ri ha ka Jingiar ki Hima Sima, ka synshar khadar kaba khlain, ka rukom sain Hima ba jlih, ka rukom trei kam ki korkhana, ki kam trei kti babun rukom bad ka jingsaphriang ka khaili pateng sha ki Rilum bad Rithor"....."Shishpah Sanphew Snem mynshwa ki briew ki tei ia la ki hima sima ka trei ka ktah - ka khaili pateng da ka bor jong ki kshad bad ka rmgiew ba jwat"....."Ki syiem ki la ju long trai ha ki Ri dakhoh jong ki ha Ri Dkhar kum ka Sylhet, Kachar bad Mymensingh ha ki liang phang shathie.. Ki raiot jong ka ri thor ki ju siew khajina sha ki syiem kum ka Pyrha, Tula, Pynshok, Ka Dan, Ka Khrong, Ka Musul, Ka Khewa bad ka Muk-sa-pha"... Wat la ki Khasi kiba bun ki ba sah ha Ri thor, ki long ki nongrep pynban bun bun pat ki long ki nongpyniaid ia ka Duwar ka lynthi, ki Hat, Ki Iew, Ka Khaili Pateng bad Ka Synshar Khadar"....."U Khasi kum ka Jaidbynriew u long ube amat ba stang bad ka roi haduh katta katta ..... Ki Khasi naduh hyndai ki don ka jing iadei bad ka khaili pateng bad ki Syiem China. Ki nongkhaili ki laid ha ryngkew bad jngi halor ki wah ban khaili bad ki Khar-jan

..... Khar-jngai. Ka jingwan rung "U dohlieh u phareng hapoh Bengal Mihngi ka la pynbor da shisha ia ki Khasi ban kynriah noh sha ki jaka lum jong ki bad ban lehnoh ia ki Them bad ka Shnong Sylhet, ka Panduah bad Chatak bad kiwei ki jylla kiba shisien ki la hap hapoh ka jingsynshar jong ki, ha ka kti, ki nongwart knieh hima badonbor". Ka dei ka por hamar ba ka jingwan kyrthep ki dohlieh ia ki hima Ri Them jong ngi bad ka ba la wan jia long naduh u snem 1765 A.D hadien ba ka jylla Shilot ka la kynriah noh na U Patsa Mughal lane Mongol sha ka East India Company. La sot na U Nirode Kumar Borroah, David Scott in the North East India pp. 192-200.

Ki jingjia kiba wan jia long lyngba ka jingwan hiar thma ki Burma kaba la neh bun snem haduh 1826 bad ka jingialeh thma jong ka Ri jong ngi pyrshah ia ka Hima Bilat haduh 1833 bad nangta haduh u snem 1839 ka la wallam ka jingia tyngkhuh ha ki pud ki sam jong ki Syiem Khasi ha Lower Assam. Ki Syiem ki la pyrshah ia ka jingwan dakhoh ka sorkar Dohlieh bad ki la phah dorkhas ha ki nongrim ba biang bad shong ain ba kan pynphai noh ia ki jylla hima jong ki kiba ha ka Assam Sepngi.

Shaphang ban pynneh ia ka Hima Ri Thor, Assam hapoh ka kti ki Khasi, U.A. Boglee U Sahep bisar Kamrup District (1836) u sngew pyrshah ban pynphai noh ia kitei ki duwar sha ki Khasi namar u ong, ki dei ka Jaidbynriew ba lapher, ki kren ka ktien kaba ia pher..... u kynthait syndon ia k. 'motvra ban pynphai noh ia ka Deomereah lane ka Khadar Bongthai sha U Syiem Myllem namar u ong lada kine ki Syiem Khasi ki ioh bat ia ka jylla ba tar naduh Sylhet shaduuh wah Brahmaputra bad sa tang san mer na Guwahati phang Mihngi, ia ka surok na Guwahati sha Raha" (kaba don mynta ha ka District Nowgong lane Nowgaon Sepngi), "yn dkhat noh syndon bad kaba kham sniew shuh shuh ka wan jia lada sa ia ka Mawrapur bad kiwei ki jylla yn aiti noh sha ki"("ka mut u Khasi) namar da kaba leh kumta kin nang jan sha Guwahati naphang sepngi. Nangta te, ka jinglong kawei jong ka province Assam kan don ha ka jingma ba khraw. Bad lei lei lada don ka jing iakhii bad jingialeh pyrshah eiei da ki Hima Khasi, Ka Guwahati, kan don hapdeng artylli ki jingbthei jong ki ding kuli, namar ka shong pdeng, hapdeng ki jing lasiat na ki arlliang jong ka. (Political Proceedings 8 to 7<sup>th</sup> July, 1836 Volume 856)

..... u snem 1835 U.F.G. Lister u sahep bisar ha khasi u pynthikna ia u pud u sam ki Hima Khasi ha Lower Assam kumne :1. Mawrapur lane Matrapur kawei na ki jylla baheh kaba la ju hap hapoh ka Hima Morreel lane Myrlaw.

2. Dimmoreah kynthup ia ka Gobha Sepngi ka Jagi Road-Sonapur bad ka suh shaduuh Beltola shaphang Sepngi kaba hap hapoh ka Hima Shillong.

3. Ka Jylla Borduaru kaba hap hapoh ka Hima Nongkhilaw.

4. Ka Jylla Chaygaon bad Pantan kaba hap hapoh ia Hima Rambrai.

5. Ka Jylla Boko kaba hap hapoh ka Hima Jyrngam, U Syiem U dei u Ru Raja ha utei u snem 1831-34 hynrei u synshar ryngkat bad la u Knii Rangbah U Syiem Poko Jhaluk bad ki iabat ia ka Bor Synshar marryngkat.

6. Ka Bogayee - ka Jylla kaba u Kyndur Sing Syiem u synshar.

7. Ka Jylla Lukhi ne Lookie (Luki) kaba hap hapoh ki Ar Hima ka Nongstoin bad ka Hima Jyrngam lane Joreegham. Ia u Syiem Nongstoin la ju ai nam shabar kum u Rungabee (Rongahi) Rajah, kawei ka Hima beiar u pud u sam bad ka Hima Jaintia.

8. Ka Hima Nongwah lane Rani (kumba ki ju tip shabar) kaba pawnmah bad kaba ki shnat Hima jong ka ki kynthup ia ki jylla *Maligaon, Pandu*, bad u pud Hima u suh shaduh *Borjhar, Palasbari-Desh Rani* (ka nongbah Hima Dkhar jong ka Nongwah) bad ter ter.

9. Ka Hima *Sutnga* kaba synshar ia ka jylla *Gobha Mihngi, Neli Raha Sahara* ha ki phang ka pdeng Assam ha Nowgong nalar ba ka synshar ia ki 24 Parghans sha Shilot bad Barak bad ka jylla kaba ki dohlieh ki ai kyrteng The Land of Seven reaches - lane ka Shnat ia kynduh ki Hynniew tylli ki wah shaphang shathie na ki wah Surma. (ka wah Surma dei ka wah Lukha kaba ka tyllong jong ka ka dei na ki lum Synteng kiba shong hapdeng bha). Hynrei ka sorkar dohlieh kaba dukhi ka la knieh ia ka Hima Nowgong bad ka Hima Barak bad Surma na u Syiem ki Doloi Synteng ha utei u snem 1835 - ka Hima kaba la saphriang bad iar ngit lyngit lyngba ki spah pateng briew tad haduh utei u snem.

10. Ka *Jylla Panbari* (Sepngi) bad Nongkumah, Nongrynshi sha lyndet shatei sepngi na ka Hima Nongstoin bad ka hap hapoh u Long Raja ha u snem 1834. Don kiba iathuh ba ki dei ki syiem Nongrynshaw bad ki la ju tip kum ki syiem Diman.

11. Ka *Jylla Mokut bad Bungong* ha katei ka snem kaba u Simtoo bad Jubbur Syiem ki synshar.

12. Ka *Bee Sing* ka Dwar ba rit kaba u *Syiem Simdoo* u synshar.

13. U Syiem Dimah u synshar ia ka jaka hajan Hahim.

Ngi shem ba u Lyngdoh nongsynshar halor ka shnat Hima Boko hapoh u syiem Roo u dei u Iaroo. Ha u snem 1831 mynba U David Hay Brodie u leit ialeh thma sha Sepngi pyrsah ia ka Hima Rambrai Nongstoin bad ter ter la shem ba u Syiem Simtoo bad u Jubbur ki synshar ia ka Hima Mookut bad u Simdoo Rajah u pyrsa jong u Syiem Nongstoin halor ka jylla Bee Sing.

La jan baroh ki hima ki la duh ei noh ia la ki jylla Hima Dkhar, don kiba la shah ot hadien ba la pyriasnoh ia ki sha ki District Dkhar, ka Jylla Ri Dkhar ba kham iar kiba sah hapoh ka Hima Sohra ki dei ka Angajur, Fatepur bad Bholaganj ha Bangladesh bad kitei ki la neh hapoh ka Hima Sohra, haduh ka sngi laitud ka Ri India 1947. La don bun bah ka jingduh na ka liang ka khyndew bad ki khajna.

Ki Dulir ki pynpaw shuh shuh ba u Syiem Nongstoin bad u Syiem Rambrai ki ju synshar ia ki shnong Garo sha sepngi ha ha ki khap district Golpara. U Syiem Nongstoin u synshar halor ki laiphew ki shnong Garo bad u Syiem Rambrai u bat shiphew ki shnong, kitei ki shnong Garo ki siew khajna sha ka Hima Nongstoin bad Rambrai. Ka Sorkar lyngba ki Sahep Bishar Golpara bad ka Jylla Khasi Lum ka la tohkit ia kitei ki pud ha u snem 1863-64 namar ba ka jing ia kajia halor ki pud ki sam ka la mih ruh hapdeng ka Sorkar bad kitei ki Ar Hima Sepngi (Judicial Department 1864 No.176 Sept. 1863).

Nga la ju batai ha ki Seminar ha Assam kiba la long ha Pandu bad Guwahati ha kine ki ar snem mynta hakmat ki riwestad kiba bun bah na Assam najan bad na jngai bad nga pynbna ia ki hima bah-jong ka Jaidbynriew kong ngi kiba la phriang haduh u snem 1835 A.D. sha ka Lower Assam, Surma bad Barak Valley, ki Lum Cachar bad ki jaka ia khap kiba la neh lyngba ki hajar snem kiba la leit noh. Kumta ngi long ka Jaidbynriew kaba synshar pyrtiei.

Ki Dulir shaphang ka jingiar ka Hima bah Khasi bad ki pud ki sam jong ki ki la paw ha ki Record ne Dulir kiba don ha

ka National Archives, West Bengal Archives, Assam Record Room, Asiatic Society bad ter ter harum kumne :

Record "Foreign 1835 Deptt. Political Consultation 21 December No.16.

Record "Foreign 1834 Deptt. Political Consultation 22 May No.83

Record "Foreign 1831 Deptt. Political Consultation 22 May No.78 & No.88

Record "Foreign 1835 Deptt. Political Consultation 11 February No.94

Record "Foreign 1831 Deptt. Political Consultation 20 May No. 34 & No. 25

Political Proceeding 24 & 25 July, 1836 Vol. 854 No.88 cd.

Foreign Department Political Consultation 4 September No.56

Judicial Proceedings No. 6 letter dated 21 March, 1856.

### 3. Ka Jingiar bad Jingsaphriang ka Jaidbynriew mynba ki Phareng ki wan kiew bad dakhol ia ka Ri Them Assam.

La kynthoh shaphang ka Jingsaphriang jong ka ktien jong ngi kum ka ktien ia kren (bad ka ktien thoh ha ka dak Bengali) kumne:—

The KHASEE — "This Language is spoken by small Nation to the East of Silhet who inhibit the mountain extending nearly to the borders of China" Ka Khasee (Khasi) kum ka ktien—"ia kane ka ktien la kren da ka Jaidbynriew sha Mihngi na Sylhet kaba im ha ka Ri Lum bad kaba ka jingiar jong ka ka la kot la jan shaduh ki khap jong ka Ri China". La shem ia kane ka jingkyntoh kaba la don ha ka kot "Literary works at Serampore" naduh u snem 1815 haduh 1830 la shon ha Ri Bilat da ka J. Haddon Printers, Finsbury, London.

Haba katei ka Serampore Baptist Mission ka wad briew ban pynkylla Khasi ia ka Kotbah Khristan ha ka dak Bengali U William Carey u thoh ia ka shithi 11 tarik Nohprah, 1813 kumne:—

"This week we have obtained a person to assist us in the translation of the scriptures into the Khasi Language and I believe the only one in that whole nation who can read and write".

Kumjuh U Pearce Carey u thoh ha ka kot kaba la jer kyrteng "William Carey kumne:—

"For such adequate pundit W. Carey sometimes sought for years. When in December 1813 he atleast secured one for Khasi he said he believed he was the only one in that whole nation who could read and write". (Sien shon ba Hynriew 1946 na ka J & A Constable Ltd. Printers Edinburg, England) ka jingbatai ka long kumne :—

"Mynta ka taiew ngi la ioh ia u briew u ban iarap ia ngi ban pynkylla ia ki Jingthoh Niam bad nga ngeit tang ma u marwei ne kata ka jaidbynriew ba nang pule bad thoh" - Shithi 11 Nohprah 1813. Kawei ka shithi pat ka ong "By 1817 a few Khasi St. Mathews has been distributed to those Khasis living nearest to Bengal who could read the Bengali script". Ha u snem 1817 khyndiat ki kitab St. Mathews kiba la shon la sam sha kito ki khasi kiba shong ba sah kham shajan eh ia ka Bengal bad kiba lah ban pule ia ki dak Bengali. Utei u khasi uba tang ma u na ka Jaidbynriew (Khasee Nation) uba lah ban pule u la ia



shem bad ka Serampore Mission bad nangne la mih ka jingpynykylia la ka Gospel Mathews bad la shon mynta ia ka la sam ia ka sha ki Khasi kiba nang pule Bengla ha u snem 1817. Ka dei ka kitab Khasi ba nyngkong eh kaba la shon ha ka Kor-Shon Kot jong katei ka Mission ha Serampore. Na ka kot "William Carey" la thoh da u Paerce Carey la shem ba argut ki student Khasi ba nyngkong eh ki la leit ha u snem 1818 ha ka Serampore College ha u snem banyngkong eh haba katei ka College ka la sdang. Ngi tip ba kitei ki argut ki Student Khasi ha ka Skul bah (college) ki dei U Bee Tham bad u Ram Sing Rani U kpa i Babu Jeebon, Halor kine ki jingjia ka Jingpynykylia la ka Kitab New Testament kaba pura ka la dep lut bad kaba la shon ha u snem 1831 (ym dei u snem 1829 kumba ngi la kynthoh mynshwa). Ka dei ka Kitab baradbah bad kaba arsiem kaba la shon ha Serampur, West Bengal. Ka paw shai ba ka don ka jingphiang jong ka Jaidbnriew shaduh ki Khappud jong ka Bengal bad la don khyndiat ki Khasi kiba pule bad thoh Bengali. (La kynthup lang ia ka jingbeh jong ka Jingstad ki Longshwa ha mar ki snem 1813-31 ha ka Serampore College, Bengal).

U F. Jenkins (Sahep bishar Sohra) ha u snem 1836 u batai ba ki nongshong shnong ha ki jylla Ri Thor Assam hapoh ki Hima Khasi kiba ngi la kdew kumne—"The inhabitants of the Dooars are with a few exceptions, all of Khasi origin and more Khasi in their manners than Hindoos". Kumta ka ktien jong ngi tad haduh 160 snem mynshwa ka long ka ktien iakren kaba iar katta katta bad ka phriang na shaduh ki khap Bengal shaduh ki khap China lyngba ka khaii kaba thnem bha bad trei donbor man ka ngi.

Shaphang ka jingpyntip kaba kham bha shaphang ka jingpynykylia ktien ia ki Jingthoh niam Khristan banyngkong la buh kham ryntih ha ka phareng ha kane ka juh ka thup.

Ki Nongshong shnong ha ka Lower Assam :—

Na U Jenkins ngi sngewthuh kumne : "Ki Nongshong shnong hapoh ki Duwar" (hapoh ki Hima Khasi ha ka Ri Dikhar kaba ka Lower Assam) "Lajan baroh ki dei ki Khasi paka bad ha ka rukom im jong ki ki isaper shibun na ki khar Hindu".

U Jenkins u betai pynshai ia ki Nongshong shnong ki Khasi tynrai kiba shong ha ki snem 1835 - 36 ha Mawrapur, Borduwar, Bogoyee (tengkhat ka hap hapoh ka Hima Nongkhlaw), Lukhi, Pantan bad Chaygaon, Sonapur haduh Beltola (hapoh ka Hima Shillong), Darrang ha Kamrup bad Nongwah Rani, bad ter ter, la pynshong nongrim halor ka dular Political Proceedings 24th & 25th July 1836 No. 584 No. 88 CD No.207; ki Nongbah ba pawkhamat ha ki Hima ri-Thor jong ngi ha Lower Assam ki dei ka Borduwar, ka Bholaganj (Bungong, Mawrapur, Lukhi Dwar, Pantan, Beltola, Rani bad Dimoaruah (imat ka Sonapur ha Kamrup) kumba ngi iohi la ka jingpyntip ha ka Assam District Gazetteer Vol.IV Kamrup, 1905 (Ka pynthikna shuh shuh ba ki dei ki Nongbah ki Hima Khasi Ri Thor; ia ki Syiem Kynthei imat ki wan kit na lum ban shongpyngad man ka por tiang). Ki dei ki Nongbah Syiem kiba thnem bha ka Khaii bah bad ka synhar kaba th. Ka paw ba ki Hima ki long kiba donbor bad kiew rasong bha khamtam ki dei ka Hima Rambrai-Myriaw-Nongtoing-Jyngan-Shillong bad khyndiat kiwei de; ka paw shai ha ka Jaidbynriew jong ngi ba wei haba ki Lad Khaii bad pyntoi sap ki thnem bad kyrsel ryngkat bad ka kynhan lade — ka don ka jingiar bad jingaphriang kaba bun bah ha ka jingrot jong ka jingbun paid ki briew jong ngi. Kitei ki Hima ki la neh hapoh ki Hima Ri Lum lyngba ki pateng briew bun spah pateng.

#### 4. Ka Jingtiatyili ha-ki khop kiiba eh :—

Kat kum ka Jingkynthoh na ka Calcutta Review (Vol.XLV) snem 1867 ala 521 U Syiem Laladitya ka Kalamir uba la leit jop pyrtnei bad pyndem ia ki Syiem Shatei bad Mihngi bad khadduh u la ioh rung sha Assam lyngba ka Guwahati khlem don ba pyrsah. U la leit hiar thma sha Mihngi ia ki Syiem Kynthei Jaintia ka Hima ba ki jer kyrteng ka Strirajya imat ka dei ha ka thain Nowgong hynrei da la buit katei ka Syiem ka la beh noh ia u phud u pyrtion nongshun. Kane ka la jia long hapdeng u snem 714 bad 750 A.D. La nang pynshem shuh shuh da ka jingiathuh kaba napoh ka Hima Shillong kaba ong ba ki Longshwa haba utei u Syiem u la wan poi bad u phud u pyrtion bun byllien ha ki rud ka wah Kolong (lane Kalang) ha Neli Nowgong, ki la pympy da ki hajar bad ki phew hajar ki khiew ranei. Kane ka la pynshepteng that ia u nongshun bad u la kynriah noh.

La iathuh ruh ba ki Syiem Sepngi ki la ieng tylli kawei bad ki la ia leh thma bunsien ia u phud u pyrtion Mongol haba ki la wan hiar thma ia ka Assam. Hynrei wat lada ki Muslim ki la da lah ban rung bad sher dara haduh ki thain Boko, Pandu, Beltola bad Borduwar, haba ki shipai 'riewlum ki wan hiar sha Lower Assam, utei u phud u pyrtion u la dei ban phet noh. Kumta u Patsha Mongol um shym la lah jop ia ka Assam. Kumta ki Khasi ki la long ki Nongdiada ia ka Assam Sepngi wat shaduh ki pdeng Jylla jong ka.

Haduh u snem 1832 ka ju don ka Syanjuk ki Lalpewh Syiem kaba peit la ki kam iada Ri, ka khaii pateng bad kiwei ki Jingiadei para Hima-Sima kat kum ba ngi shem na ka Dular Original Foreign 1833 Deptt. dated Jan. No.88.

Ha u snem 1831 ka la don ka jingwan hiarthma kaba jur da u phud u pyrtion 'riewlum ha ki them ka Lower Assam khamtam sha ki thain Borduwar, Chaygaon, Pantan bad Desh Rani.

Ban pynioh pat ia ki Jylla Dikhar jong ki bad pynneh ia ki hapoh ki Hima Rilum da kaba beh noh ia ka Sorkar Dohlieh, hynrei ki khlem shan siem.

Ki Jingrwal ba la sot na ka Film Khasi banyngkong (B&W & Colour)

Mynhyndai Kulong halor pneh Lum Shyllong Longshwa ki la seng — Hima Khraw ki ieng Ba phriang Ri Dikhar bajngai baphuh bad phymai Ri Ki Lalpewh Syiem mynnoz thieng suhaieng ..... Syanjuk Ri Mapha ieng sikhem bad iada Bor bad burom sei da Ksang U Blei. ....

Ki Rangkiengstieh wan phai na Jingjop Thma bajngai Khajna, da pliah phymai, ralot ri dikhar ki ai Synhar ki Syiem Bakhrav-Ka bor ka Ri ka paw Ba pynkhyndiuh pyrtnei ki ri shathie, shatei, Ki Longshu-wa jong ngi ba lap namar ka Ri.

Ki ud ki rist haba ki siat D'u kham, ryntieh - Ka wait bad stieh; Ki Longshu-wa bashur bad dom Kim tieng ka lap mynalem ka dap.

La jingthum, tap mynta; to khie ka Khun Samia Kum 'riewhyndai mynwei maw-nam, u sieh marwei; Ka sam na mynba rim ka khie ba Ri kam ka Maphi Samia ba khmet-pyrtnei ia phi ka ap Maphi-ki Nongpyning - pateng hadien ki ong.



Na ka Film : KA SYNJUK RI KI LAIPHEW SYEM-1982.

5. (a) - Ka Khassoo lane Khassoo New Testament (1813-40).

Ka jingrei jong ki nongthoh wat la ki long ha ka dak-dikhar ki la long kum u Maw Nongrim uba nyngkong duh ha ka Thoh ka Tar. Ka la long ka jingjop la ka jingrei ba radbah ha kiba bun beh ki khop- a) Ka khop sain pyrkhat bad pynshong ktien b) ka khop pynling ia ki kynthun ktien bad pynbiang ia ka jingsawa ka jingkyinhoh- k) bad ia kine la pynbiang ha kawel pa kawel ka dikhot na ka Bible lyngba ki spah bad ki hajar tylli ki dikhot ha ki Gospel, ki kywroh na ki shithi ki khana pateng ki jingithuh paw bad ki jingpynpaw. Ha ka por kaba lyngkot eh ki angut bad uwei pet ki nongtrei ki la lah pyndep thikna bad da kabe leh bniat wat la kham bun la buh ha ka ktien Shell bad ki ktien ba marjen bad ym dei ha ka ktien Sohra kaba kylla long ka ktien-pule bad katei hadien ba ki Welsh ki la wan iuh kjat.

Katei ka kot banyngkong ka i kum kaba radbah shisha namar ka kynthup lajan 1000 ki sla thoh kiba la shon ryngkat bad ka jingpynkop tang khyndiat na ki dak Arabic bad English. La ju tip haddeng ki riew tymmen mynshwa ia katei ka kot banyngkong la kynthup ia ka ha ka Sikul Library ka Sohra ha ka shul jong u Alexander Lish (utei u brieu u plie lai tylli ki lypung skul ha ki thain Sohra pdeng bad rum) bad la pyndonkam ia ka bad khyndiat ki kot lyngkdp ba la thoh da utei bad ki babu trai shnong ha ka dak dikhar. Imat katei ka Kot Bah Nyngkong ka la iaik kam ha ka skul-Shella Confederacy kaba ki babu ki pyndonkam da ka dak Bangla khleh nakri lane Sanskrit. Lada bishar ia ka jingiar ka dei ka kot radbah shisha. Ka dei ka jingjop bakhrav jong ki nongthoh ba nyngkong eh namar ba u Babu Bee bad u Babu Ramsingh na ka kur ka jaid Tham bad Rani ki leit pule ha ka Serampore College naduh u snem 1818. Lada la pynwan ia ka ia ka na ka tong phareng ne Bangla ne na baroh ar ki tong kata ka long hi ka jinglied ki nongthoh namar la shu shamiah beik ha ki nadong shadong, Ka Mission ka shu kham pynphieng ynda la shon.

Katei ka jingthoh ka la iaik kam - a) ka long ka ktien thoh banyngkong eh bad kaba la shon. b) ka la iaik kam ha ki skul ha Sohra (1932-38) bad Shella. k) la pynmih ki dulir bad jingpynbna na ka phareng da ka dak Bengali khamtam ha ki jingiateh jutang bad ki hima ban sngewthuh bad la pei klof klof. d) kala iarap ia ki Khasi kiba la nang la stad kum ha ki Hima Ri Thor bad ha ki Ri Lum ban nang ia ka phareng kum u Mhngi ha Shella ki Dobasia, ki nongtrei Office bad thoh census, ki nongsynahar Hima, ki Pulit bad ki Shipal Khasi bad ter ter. e) ka la nang pynsuk ia ki Sahab bad Mem Welsh ban kren Khasi bad buh ia ki dak Roman naduh u snem 184. g) ka jingpyndonkam ia ki dak Assamia bad Arabic ruh kam lah laik haddeng ki Hima bad ka khali bah naduh ki por la kham mynshwa.

Ki Naksa Pynshap Ktien : Khali Bible 1831	Bible Bamyntee
1. "Ka perthai shalpa"	1. "Ka jingshai ka pyrkhat"
2. "Ka pro diphang (ka mut u prow dop thang)	2. "Ka Sharak" Imat ym pet don sharak.
3. "Jungbo (ka mut jingbuh"	3. "Dieng pynshong Sharak"
4. "Na kata bando kita iajong kata ka ban shai. Ka mut na kata ka bynta iajong kita ba kan shai"	4. "To ka pynshai la baroh"

## 5. Ka Jingshawing Jingshawing.

Ka Jingshawing jingshawing nongthoh 1914 haduh u snem Laithid - U Prof. Rojan Roy Thomas u Khali uba nyngkong eh u la pass B.A. Hionaw na ka Philosophy hit u snem 1912 u la long uba nyngkong (first class first) ha ka kh-entamin jong ka Calcutta University. U la loh saw tylli ki Khali uba de ki tana Kaiser U la pass M.A ha ka First Division (1914) bad u la long uba ar ha ka Calcutta University. Ki kot ba la dikhid u Rojan Roy Thomas (uba la pass B.L., bad khali Audit & Accounts hadien) bad uba ma u tang marwei uba la loh ia ka Degree P.R.S. (Cal. University) na ka Jylla Idia shawet lam Mhngi kynthup ia ka Assam Province ha u snem 1920 — Ki kot kiba u la jor kyrteng ka Shillong U. Lecturer (kaba la shon bad pynphrang naduh u snem 1920) bad Vol. II. Lecturer and General Teacher: kaba la shon ha wimen 1948 ki la iaik kam ha ka jingpule bad jingpynbna ha ki College bad University haduh ki snem khik khim hadien (Prof. R.R. Thomas M.A., B.L., P.R.S., Lecturer Scottish Churches' College, Calcutta, Senior Professor (Official cadre) of Logic and Philosophy ha ka Mawarichand College, Sylhet bad ka Cotton College Gauhati, U Principal jong ka Cotton College and ka D.R. College, Imphal, U Inspector of Colleges, U Secretary Public-Service Commission, Assam). La pynkhamti ia ka P.R.S. halor ka jingrei jong u kaba kyrteng 'Problems of Knowledge'.

Ki kot ba la thoh da U Bransley M. Pugh —

1. Soil Science and Climatology : bad

2. Crop Production in India : U la long u Professor bad u Head, Dept. of Agronomy bad u Bransley M. Pugh u la long kham hadien u Principal, Allahabad Agricultural College, u dei ruh u Expert ia ka Agricultural Botany, Ka Genetic bad Plant Breeding, techniques bad Statistics bad kiwei naduh u snem 1928 haduh 1946. U long uwei u khlu na ka jaid bynriew jong ngi haddeng ki nongpui tynti ba nyngkong eh ha ki skul bad kiba hikil la ka jingstad Rep bad u la don kti ha kaba kyntiew la kane ka phang jingstad.

## 6. Ka Tyntaw bad khali Jingshawing bad Jingshawing—

(Ha ka por tyntuh bor lane Examin)

Ki nongpule ha ki skul bad skul-bah kiba shong ialeh Examin ia ka Examin jong ka Meghalaya Board of School Education bad ka University ki hap durap bad pahara ia ki jaid jingkyntip bad jingkylli kiba ki nongpynliad ki buh; ki dei ban phikir kat-lah kat-lai ban pule pyrkhat ia ki jaid jingkylli (subjective) ia kawei-pa kawel ka bynta ba donkam bad jubab thikna bad pynshai bha; kum u khim khim ba pei lyngba ha ka thong. Kiba kham duna ki pyrkhat ban la durap la ki jingkylli na ka bynta ka jingpule kaba ki tiot bad ki ialeh ban kymaw angong ban pynbiang (wat ha ka por laik-ki habe kim khreh kot) ha la ka jingmaw ia kiti ki jaid jingkylli kiba ki kham angew eh ban shomphang bha: bad kumam ban loh jingshai ban ai ia ka jubab kaba bangba kiti ki phang (subject) bad khamtam ha ka phareng (kaba ki ong ka mental exercise line ka khim jingmaw). Baroh ki nong ialeh kumamti ia la shon jingshai kiti ki babu ha ka rukom pynshai ha ka Hing ha grammar bad ka saia-pyrkhat ha ka jingpynbiang ia ki ktien thoh bad kumghat ki ain lane formula ha ka Science. Ka rukom thoh pynshai bad ialeh kaba beik lane kaba shai (clarification bad exposition) ka long kaba ki nongpynbna bad ki kham angewthuh ban pynbiang kumam.

ka rukom thoh pynshai bin-pa-bin (composition) kaba triah bad thikna kaba lait na ki jingbakla lane ka kymrum kymrum ka long kawei ka daw jong ka jingjop. Ka rukom tynjuh bor ka donkam ym tang ka khreh kot minot hynrei ka donkam ka rukom pynshai kaba blang sbek da ka ktien lane jingkren bad ka jubab da kaba thoh. Ym lah len ba ki jing pynmliena ka jing pynbit ha ki rukom thoh lane composition bun bun rukom ki donkam eh. Ki khyimah ki dei ban mlien bha ha ka composition ha baroh ki subject kum ka jubab ia kito ki phang kiba iadei bad ka sain pyrkhat lane shemphang (theory, analysis, criticism) bad ka jing pynpliah ne pynnep ia ki ain (formula, rules) kiba thikna bad busien lyngba ka lypung pynbit (tutorial or reinforcement). Ban mlien Ka long kaba donkam shibun tangba ia ka jingbakla lane ka jubab kulmar jong ki shah hikai dei ban kdew bad weng shisyndon. Ki writing exercises (jingpynmlien ia ka thoh jubab) ia kito ki jingkyli kiba thikna kam pher wat la ngi jied tang khyndiat (kum ki nongmuna) bad da kaba kdew pyni ia ka jingbakla khamtam shwa ka Final Examin ruh ka donkam shibun. Ka jingpynmlien ia ka composition ngi iohi ka donkam shisha ia kiba kham duna bad tiot. Ki rukom composition ki pynkhlain ia ka bhah kymnaw dngong (memorisation) bad pynkhlain ia ka rukom tai lane nujor nalar ba ka pynkhlain ban saindur ia ka khlieh. (Na ka phareng - Creative Method of Study - Sitting at Examination) kaba la paw ha ka kot 'Ka Imlang Sahlang bad ka Trei ka Ktah' - KCS-1992.

## 7. Ki Jingeh ha la Longbriew Manbriew - Kumno ngin jop :—

Ka Khasi Cultural Society lyngba ki 25 snem ka la iabuh-kti lem (la ha ka Bhah barit) ha kaba tei ia ka Jaidbyrniew. Ki jingtrei ban pynshong nongrim ia la Longbriew Manbriew ha ka Imlang Sahlang, ka khaii pateng kaba khlain bad kiwei kiwei ki Bhah trei kam ki long ki jingtrei, ha kane ka saw ka sain, kiba ka Jaidbyrniew hi baroh kawei kam lah ban kymngah. Khamtam, haba ki jingeh ha ka Longiing Longsem bad ka Imlang Sahlang, ki long kiba bun rukom bad shong syrtap. Kumba ngi sot na ka Imlang Sahlang bad ka Jingsang jingstad KCS-1976.

"Ka Seminar ka iohi ia ki jingma, ha ka jingphriang stet, jong ki jingmlen kum ki drugs, ki kani bad ki kynja basniew, kiba la pynjot. Ka jingbuald tanglang ka la pynjot, ia ki Longiing Longsem, ki Shnong ki Thaw bad ka Jaidbyrniew" Nalar kitei, ka bam klop ka la pynlap ia shibun bah ki briew, ki iing ki sem: ka imlang sahang kam lah ban im lada ka khwan myntoi bad ka jinglatot ka long kyurei ha ki nongialam bad ki paidbah kumjuh. Kiwei pat ki jingsniew - ka jing ia bishni, ka pelt - rhah, ka jingkhah lad ia kiwei, ka jingbymah kyrshan ia ki kam bha-lang bad kumta ter ter, ki long - ki kynjri kiba teh mraw, ia ka Jaidbyrniew. Ngi dei, ban pynlong laituud na kitei ki jingpang bampong". Ki jingsniew, ki mih na ka iei sngewbha kaba palat. Kumta "Ka jinglabeh palat ia ki kam sngewbha bad khlem da don u pud, ka long kaba pyniap".

Ngi iohi ba ka jing shimiti, ka jingkhah bad jing iaksaid na ki shnong, ne ki lad ki dong bad na ka liang paidbah paldan kam ishong ryntih kata ba kaba pynrei kam ia ki lad pynroi bad pyniar ia ka khaii pateng. Kat shaba phai ngi iohi pynban, tang ka jing sepeh, ka jing pynsyrrwa bad jing lutput ia ka bor, ka por bad ka pisa ka tynynga. Kumba ka por kam pat i ih satia ba ngin shimiti ha lade ia ki lad pynroi bad ki lad pynreikam da ka jingtrei bad jingshakri ba da leh babiah bad ka jingbit thik

pa thik. Kumta ka bor bad ka por ka la kylla tang u mawsawa: Kumta ki sap ki phong trei kam ruh kim lah khie khlieh bad sei shabar.

Ka jingduna bakhraw, ka long namar bun bah ka jingpyniad ia ki jingtrei baradbad, bad kumjuh ki jingtrei lyngkhot lyngkhal hapoh kane ka Jylla Ri Lum jong ngi, ka la leit la jan baroh, sha ki bar ri bad ma ngi pat ki trai, ngi ia wad ia ki kam, ki ba suk bad kiba pyasak. Ngi ran dien ban shimiti, ia ka jingkitkhlieh kaba dei hok ka jong ngi bad ka phet ei shabar. Pynban lada ngi dei ki Jaidbyrniew ba thit trei bad smat trei yn ym lah pynkhah ia ka spah nangae na ngi, bad ba kan shu sakma ei shabar.

Te, khlem shimiti da lade kumno kein ngi kylla riwspah ngi roi bad shakri markylliang para mangi? Lada ngi shamiah palat ia ka trei ka ktah ha ki bar ri ban pynsuk pynsain ialade ngi sa kylla duk, bad sah bieit, sah dum arshah; ki bar ri pat ki nang kit spah bad ki nang ioh ri nar namar ki la kham long ki trai jingtrei maki; Ki ioh khur ei pynban da dei mangi pat ki thit trei bad ki smat trei ka spah ka hajar ka sah hi, bad kam lah ban shu her sakma sha kiwei ki jait ki kynja ne sha ki jylla shabar. Kumta shu sepei bun bah ki sap trei kam nalar ba wan ban pat sa ka shipa ka shijot; ngi u ym lah im pahuh pahat kat ban lah ban pyniar ia ki kam leh isynei, ki jingshakri bad ki kam kyntiew Ri. Ki bar ri ki pynpaw tyngkrein ei ia lade ba ki thit, ki stet bad smat ban trei. Ngi pat ngim sngew donbor satia ban pynjih jingtrei nalade kumta ngi thait ngi tiot bad ngi ran dien. Namar ka paw baroh shikatta i kumba ka don ka jing iakop trei bad ki bar ri. Bun bah bun san kiba wan poi makia, ki ba wan ia wad jingtrei, ki wan iawad jakpoh, bad khlem pep ka bylla sngi ha ka dor ba tad eh. Pynban ha ka Mynnor jong ngi kumba lai pateng mynshwa (mynba ngi synshar pyrthei): Ia ka sap trei u Khasi ha ka jingrep, bad pynmih mar la niew kor ba baroh shityllup ka India namar Ngi dei ki kynja mahajon bad ki nongkhali bah lyngba bun spah ki pateng byrniew ha ka Mynnor. Ki jingsniew bun jaid, kiba i pynshyrkhei i kumba ki ioh iuh kiat mynta. Kane baroh ka wan jialong namar ngi kyntait ban iatrei ryntih bad iatylli lang ban pynshongskhem bad pynriwspah ia ka Imlang Sahlang kyntihup ia ka Longiing Longsem ha baroh shityllup ka Ri. Kumba ngi sot na ka Imlang Sahlang bad ka Trei ka Ktah mynta bad lashed - (KCS 1992) ngi shem kumne :—

"Ka Imlang Sahlang ba im ka long ka Imlang Sahlang kaba khiah krat kaba trei kam ryntih bad ha ka nongrim ba skhem. Haba ngi ong pat ka trei ka ktah bad ka Khiih ka Beng kaba don bor bad kaba tei, ka mut ka jinglatrellang ka jong ka Jaidbyrniew baroh kawei kaba weng ia ka jingduna bad ki jing bymbiang kiba mih ha ki lyngkha ka rep ka riang, ka jingsumar bad pynseisoh ia ki khlaw, ka jingtih bad shalan ia ki mar poh khyndew, ka jingpynroi ia ki jingri jingdub bad khamtam eh ka jingpynim ia ka khaii ka pateng. ka Trei ka Ktah ba khlain ka mut ka jingpynrei kam kaba shong ryntih" kaba don "Ka Iktiar trei kam kaba shong skhem" "Kawei ka rukom trei kam ka long kaba ther bor tyngeh tyngeh (revolutionary) bad kawei pat kaba trei minot mian pa mian" tangba ngi phikir kat lah kat iai ba "KA JAIT KA KYNJA BYRNIEW baroh ka ai jingkyrshan lem ia ki jingkhah bad jingleh kiba dei ain lem bad ka jing sngewskhem bad ba ka iing ka sem jong ki kam lah khlem ia snohkti lem bad kyrhan kawei ia ki" khamtam ha kaba sei ia ki jingshakri bad ki jingtrei ha ka pateng kaba sdang ha u smem 1974 haduh 1998. Ka Jingsangew kitkhlieh ia ka mynta ka wad ia ki lyngkha ba kan ioh sher nongrim ban khie khlieh

pat badien ka 2000 snem A.D. kuma "Dei ban don ki lad, bikhin khlieh bad shimti ia ki kam bakhraw, ryngkat bad ka jingbun briew dei ban kha ia ka kshar bad rupa ha ki lad ki dong baroh, bad ym tang sa ia ka sarong bad shynrong".

Don ka jingsngew ba ka Jaidbynriew imat ka sah bad neh haduh mynta ba dang don hi ki briew hangne hangtai kiba dang don ka Jingsngew kitkhlieh kata ka mut lada don da ki spah bad ki bazar agut ki briew ki ba don ka Jingsngew kitkhlieh - Ka Jaidbynriew kan jin da la kylla kaba kham rol kham pabuh bad riwspah bad kiew rasong hakhamat ka shisnieh pyrthei ha ki 25 snem kiba la leit noh. Ngi iohi shai ba ka jingkyllon ka Imlang Sahlang (na ki jinglot bun bah jong ka) ka wallam ka jinglot ruh ia ka Politics, hynrei ka Jingkhain bad shongskhem ka Imlang Sahlang ka long ka daw jong ka Jingkhie Jingsi jong ka Jaidbynriew ha ki phang babun jong ka Jingtrei-kam shityllup.

"Ka Jingtaitrellang ka pynpaw ia ka Bor jong ka Jaidbynriew kaba im bad khlieh. Ka ieng ha ka Nongrim jong ka Imlang Sahlang kaba shlei bad seish nadong shadong. Kine ki sap ia trei lang ki ju shlei ha ka Statemanship bad Democracy U Khasi...lymda ngi ieng da kawei ka Buit ka Bor ban khyllie pat ia ki". Ki ong ka Jingtairap markylliang kaba shlei na ka mynsiem ka long kaba thiang; wei haba ka ringat ka kylla long pat kaba kthang.

## 8. Ka Jingspynkhlain ia. ka Imlang Sahlang

Ka shong shibun ha ki rukom iatrei lang, ka jingkyrlhu jong ka ia-trellang ka wan beit lada ngi leit ia ka rukom jong ka.

Ngi shem kumba la sot na ka Imlang Sahlang bad ka Jinguang Jingstad kumne harum :—

"Ki electorate kiba ryntih ki mih na ki jingkhain kor ki briew ia la ki vote ba ki thep wat lada ym lah pyntylli mlon ia kawei pa kawei ka electorate. Ngi jied ia ki nongialam kiba kitkhlieh kiba iakit lem ia ka khia ka shon bad ki 'riew radbah ha kaba niah shaphrang ia ka jaid ka kynja bad kaba ai bynta ia ki briew ba kit ia ka jingkit khlieh ban ym sahkut hajuh. Ngi ai ia ki vote bakordor haba ngi la mut la kha bha hynrei ym tang ba la sngew shongshit lane ba ngi ai lad ba ka election ka long tang ka kynja jingtyllep ia ka dohnud bad mynsiem jong ngi. Namar, ym lah ruh, ban shu thied ia ki briew kiba stad, ba khlain, ba hok, bakitkhlieh bad trei kam bha kiba kylla long ki nongialam ha ka lingdorbar Thawain, ka sain Hima bad ka Synshar khadar.

"Ka Dorbar Shnong ka bat ia Bor ka Ain, ka Synshar khadar, ka Bishar ka Korbar. Kumta ka long ka kam ia kawei-pa-kawei ka thiew ling. Ki Dorbar Shnong ki long u Klongsnam jong ka Hima baroh kawei namar ki long ki bynta jong ka Hima. Ka JINGSNGEW IATYLLI kum ka Shnong ka Thaw bad ka Hima Sima ka long ka kam mardor" ba hakhamat duh ryngkat bad ka Trei-Shitom Salansar.

## 9. Ka Jinkyryshan Paidbah

Kumba ka paw ha ki kot Poetry phareng Kyrtegh Khasi Lore Productivity Commerce, 1997 (Hima Book Stall Mawkhaw) "Ki nongrim jong ka Jingtaitrellang ban lei bad pynriewspah ia ka Imlang Sahlang (bad ki phang ba ia snoh kiba pynkhlain ia ka Khaii bah, ki Shlem bad ki Korkhana bad ki kam pynmih mar, ka Spah jingri, ki Marphoh khyndew, ki par bad ter ter bad kumjuh ka Jinguang Jingstad ki Sap ki phong bad ka jingpynriaid ryntih ia ka jingpynntrei kam ha ki kyndon ba thikna) imat, kim pat ioh lynti kaba biang bad leh thikna. Shibun

ki Seng, ki Synjuk bad ki Lympung treikam ki laksaid bad pyra halor ka lait ka let bad ka jingbymbiang ha ka Imlang Sahlang bad ki thup treikam kiba iasnoh lang. Hynrei bym biang, ka Jinkyryshan Paidbah, ki la shu trei madaei mata kynthup ia ki Seng lehisynei bad iarap ia ki shem lanot.

Ia kine ki Nongrim pynntreikam kiba kynsai ym lah ban shu iehnoh shrah kumto. Dei ban weng ia ki jingsngew pyrasah bad ka jingbysmuidniew. Ka jing bymsuidniew, ka la pyntut ia ki shalyntem mareh bad treikam bad ka spah jong ka Imlang bad Jingtad kaba dei ban lum thup, ka la shu jah mgal noh, lane, tang khyndiat eh ka jingiohnong. Ka jingtwajong ka Work Culture, Discipline, Social Resurgence, Reconstruction, Productivity ka paw tyngkrein kat shaba phal; kum kiba shemphang, ngim lah ban pynjem daw, ia ki Bor treikam jong ka Work Culture bad Social Discipline bad kumto ngi ia snoh-kti lang kawei ban pynjop ia ki kyrdan trei kam kiba ryntih, halor ka jingtwajong ka Longbriew Manbriew ka Longkur Longkha ryngkat bad ki dak ka jinglyngkar bad jinglot kat shaba phal. Ka jinkyryshan ia ki Jingshakri ba kynsai bad ki kam lehisynei ka donkam eh hapdeng ki samla. Namarkata ka jinkyryshan ba kordor bad kynsai ka don kam eh ha kine ki por kiba pynshaiong ia ki ring ki sem, ki shnong ki thaw.

"Kumba ha ka khaii ka long ka Jingshakri bad Bor iarap mar kylliang" Lada baroh ngi bret noh ia ka jingbysmuidniew bad sngewmweng bad ka bishni pihuin, khlem pep kin don ki Dak ka Jingjop ia ka Imlang Sahlang ha ka jinglaksaid jong ka sha ka thong kaba kham khuaw, kaba phymai bad riwspah.

## 10. Ka Jinkitkhlieh Ki Samla

Kumba ngi sot na ki Jingtrei ba mynshwa.

"Uwei pa uwei u samla u don la ka jong ka kamram ban pynphymai ia ka Ri bad ka Jaidbynriew. U Samla u ia syrlam ia ka aiom pyrem kaba dap da ka jingkoit jingkhiah krat" ..... "Ka jingpynmlen ia ka Jingialam Ri ka dang suhthied ka mih na ka jingkwah, jingthrang bad ka jingangnud jong ki khun samla kiba ietit ia la ka kam bad shimti ia ka jingkitkhlieh kum kiba shai bad kiba leh hok. Kane ka mih na ka jingthrang hir hir jong kita ki khun samla kiba ietit ia ka kam bad shimti ia ka jingkitkhlieh ha kino ki lyngkha ym sei ki briew kiba bit bad biang. Ka jinkyryshan bad jingiatylli mlon hapdeng jong ki". (kata ki Samla) "Ka dei ban im bad suhthied" "Ki samla kiba dangkhie dangsan kim leit eh tang ia ka suk ka sain bad ka sngewbha sngewmniat, hynrei kiba smat ba sting bad dariap bad minot kiba seibult seibor; ki bym leh lutphut bad kiba leh adkar" La sot na ka "Imlang Sahlang bad Jinguang Jingstad Mynta bad Lashai-1976 bad ka Imlang Sahlang bad ka Trei ka Kthah (KCS 1992)."

Ki khun Samla bad ki khynnah ki donkam ka jingialam ba biang ha kaba pyndonkam shipor arpor ia ka por lait iti lai kjat ryngkat kaba tei bad saindur ia ka met, ka mynsiem, ka khlieh bad jinglong jingim. Kaba pynriewspah ia ka ling ka sem, ka Imlang Sahlang. "Wat lada ngi shem ba" shibun ki ling ki sem ki la jot namar ka jingia sngewthuh markylliang kam trei kam." "Lada ngim shym ioh jingkhiai, bad pynsyrywa ei ia ka por bad ki kabu kiba la paw tyngkrein, ka por kam wan bad shop ia ngi, shapoh riat" : shaphang ki nongrim jong ka jingsei ka jaidbynriew." Ngim lah ban ong ba ki Jaidbynriew bakhrawbor ha ki liang baroh kilong kiba shong kli kti bad jaipdeh, kidei ki ri ba trei shitom tam".

"Ngi kymnaw ym dei tang ka spah bad kyrdan, hynrei dei ka mynsiem aiti lut bad len lade kaba wallam Jingkhaw b or bad iktiar ia ka Jaidbynriew jong ngi".

Ka jingdonkam hahmet, ah kaba ngi . moga hyngkot ki long kipe harum :—

Donkam ka sein shamphong bad ki jingrei ben wellem ia ka jingiytili kawai ryngkot bad ka jinghahleu bad pynphong skhem ia ka latrei lang bad ka jing lang pynkylliang, pyrahah ia ki jingangewthut ha ka longling longem bad ki jing angow isapher, ha shong ha thaw. Kine, ki dei ki daw rem bad daw jot lyngba ka jing insat bad ka jing lathat pua mangi. Ban lada kumjuh na ki bor ba pynpra jong ka Politik bad ki sapg jaleh Election namar lada ngin synkhleu ia ka sein latylli jong ka imlang, kine ki bor pynpra, ki rong is ngi haseh shapah rist. Ka trei shitem jong ka Jaidbynriew shityllap kam lah lait lada ngi kwah ba ka pateng jong ngi kam shong skhem lahelaahi ang. Ka Jingiytili bad ka jinglatrei lang ka long ka bor kaba batei, pyrahah ia ki kam aswie, ka kama bad ka rangphong. Ban sei ki nongsandun, hant, ki, nangtrei, long, ka ki lyngkha jinghakri ba bun bah.

### 11. Ka Khahik bale bad ka Treh ka Ktah

Kat kum na ki Lympung saindur kiba long mynshwa la shem kumne :—

"Kane ka Jylla ka dang shu hap ban shaniah beit na kiwei ki State na ka bynta ki apat ki mata ba la sei na ki korkhana kum ki mar bep, ki jain bad ki jingriam, ki dawai, wat lada don ka spah bad ki lad kum ka State kaba bang ki Korkhana" "Ngin jin da la lah pynlong ia kum ka State kaba khlein ia ki korkhana tang da ka jinglatrei long hapdeng ka Sorak bad ki Paldah".

"Don tang khyndet, ah kaba hahleu pynrei, kam bad pynroi ia ka spah mariang. Ngin pat don ki Nangpynait ha ki lyngkha ba bun. Ngid dang shaniah ki lajan nedang shadong, ia ki tier ki tar, na ki nongtrei kiba wua na shahar, Kine ki jingwan kyrtsep ki bar ri pat, ki pynrei bad khmet ia ngi".

I kumba ki brieu, kham bun ki ia lathoh jyndet ia ka rep ka riang (kumjuh ka jingpynshah ia ki shenah bad ki shoh jong ki jingri jingdup) ka jinghahleu shityllah thoh shang, thain jain, ki shlem pynmih ia ki tier ap bad ki jowen wad kam sha ki shong sor imat na ka daw bad ki lyngkha, ki hant, ki kper, ki pynthoe ki ia kylla long lyngki lat hahleu yu dan bad shah ban, pynmih kham bun ka jingham, ban, ha, ia ki: Huan bad ka Jylla jong ngi. Ka jingkyrduh sap bad ki kum ki jain, ka ia wan rah shibun ki jingeh ia ki nongrep shah ki khyndet Bangla, ka ia pynrei ia ki khyndew seish. Ka jing syreik ia ki jaid dawai rep, ka ktah ia ka jingseish namar ki dawai shoh wat ia ki larap sei ia ki jingrep, hynrei ki kjit pynban ia ki shoh ki shur tyrai jong ki. Pynban ka don ka jingpynra ha ki dang don shibun bah ki khyndew shoh kiba sh shah kumato, na kumano kin shlei bad puh da ki rukom ki jingrep ban jaid?

"Ka trei ka ktah pah ting kum ki thain jain bad jingohdur ia ki mar ki mata, ia ki long tang tang ki kam bynrap ba isash bad ka rep ka riang, hynrei ki jingrei kum kine ki larap ban sam ruh ia ki Bhab-jingrei hapdeng ki nangkyndong. Ki larap pynrynted ia ka dur ka dur jong ka Jaidbynriew ha kinei ki phang, ki kama bad bania ki nongtrei bania ki lase nangpynphuh pynphiang (designers) ia ka met bad ki jinat ki jinat kat kum ki jaid mar ki buh hakmat ruh ia hant ka ngangkha kaba donkam eh ba ka jingpynmih ia ki mar ki mata ha yu duna na pait hynrei ia ia bang slait kat kum ka jingdonkam ha ki low ki hat hangne bad shahar jylla, nalar ba ka trei kam bun lah phanglan lynti bad kaid shahar ka larap kyrtap dur ia ka jingrei jingkam

kaba lang bad bang pyrahah ia ki kynja jing hiran shu re, ki ba pyrahah khang lynti ia ka, namar "Ka jingpynrei Sorak ka long mian pa mian bad bin pa bin bad ka jaid suki lyngngai", : ka jinghahleu bad jinghahleu pa paldah ba shamphong na lada ha ka Khik ka Bang bad ka Khahik ruh ka i lyngbiang lynda ka Jaidkyrahan Lade bad ka Sei Bor Lade ka i khlein bad kaba don ruh ka jingangrud kaba bang.

Ka Bri Hynriewtrep State Movement ha ka jingialang kaba ia long ha u Jylliew 24, '97, ka shem ba wat hapdeng ka jingkhie bad sei ki mar rep bun rukom bad ka jingdup kyrtai ka mariang, pynban, ka jingduk bad jingkyrduh, ka ban ia shibun ki ling bad ki shong. Wat hapdeng ka jingdon jong ki lumphlang ba bit shari jingri pynban ha ka liang ka spah jingri bad ka marad, ki long kiba duk bad thylli katta katta. Kumta ngi shaniah ia ka marad na ka bynta ki iew die- doh, ka anleh bad bun bah ki jingdonkam, na shahar mar ka ngi. Ha ka jingpynmih ia ki nant tar bad skum (Milk Powder) ka anleh marad bad kiwei de ruh ngi dang sahlien, ka jingmih na ki kor thain jain bad ka shlemmar ha ki shong jong ngi kiba pawman ruh ki nang randien. Ka jingkylleng jong ka trei ka ktah ha kylleng ki shong imat ka wan jia long na ka bynta kar jingphiang ki skul, ki surok bad ter ter. Kumta ka jinglot ka paw ha ka rep, ka ri jingri jingdup, ki shlemmar, ka thain ka woh kum ka thain mula, shang, polo, shylliah bad kiwei de. Lada ngi tlod eh ba ka liang ka rep bad ka spah jingri ka paw ba ka eh pat ba ngin khie-khieh ia kiwei ki jingrei ne ki jingpynmih kiba lam lynti sha ka khali bah. Ngid shu shim ba ka jingkhie bad ka jing khieh kylleng, ka jingkhie ka khali pateng ka long ruh kum ka jing pynpaw ia ka Jaidbynriew kaba trei kam ha ka lyngkha trei kam kaba isash lang bad ki kam syrahah bad kumjuh ruh bad ka Imlang Sahlang, ka khali bah ka long shisha u budlum bah jong ka jingiegi bad jingkhie jong ka Jaidbynriew. Ngid tip pat ba lada ngi tlod ban sei ki mar na ki Korkhana kiba jaid iew khlem sangah ka eh pat ban seng ia ka khali bah.

Ngid lohi ki jingeh kiba ia shoh kumne harum :—

Lajan baroh ki jingrei ba radbah bad ki kam khutia mutia naduh ki kam shah ting, shah surok, maramot, ki kam mali, ki kam ap- dukan, bad kiwei ki jinghakri, ki dei ka jingrei jong ki bar-ri. Katba ki misteri-maw, misteri-deing jong ngi bad kiwei kiba ju don sap bad ki ia ju trei-ni bad jili, ha ka por ki Sahap Dohlieh ki nang jah sha kyndong. Wat hapdeng ka jingkyrduh kam, ka paw ba ngi sahlien ha ki rukom trei kam kiba mynshwa bad mynta. Ka jingrei, ka jingbun-brieu ka dei ban pynasphalang ia ka bor trei kam ha ka jingrei kiba bun skit. Balei ki sap trei tbit trei hi ki jah noh? ka jingduk bad ka hiran pat ka pynash-bieit bad pynash-kut hajuh namar ngim lah ban leng ryndih kawai bad pdiang ia ki rukom rep bad trei kam kiba iadel eh ha ka khyndew.

Haler hitel ki khamat ngin tyajuh-bor ia ki jingeh bad lyngkot kumne harum :—

Ngid duna eh ha ka bor pynmih ba pynphiang ia ki mar ki mata bad ki jingdonkam, khamun ngi shaniah beit nabar, kumjuh ka jingsei ia ki shlem bad korkhana ha ki mar-ban bad mar pynndonkam kiba ngi lah ban mang bib-pa-bin, kumta ka long ka bym lah lait. Dei ban mang ruh ia ka khieh pynrei kam bad ki nongtrei ba thikna. Kaba ar ka dei ka jingrandien jong ka jingrei jingktah khamtan ka jingrep jingriang, ka spah jingri ka thain ka woh bad kumne yu shahlekhlekh pat ha kine ki jingrei ba kin ia thoh ryngkot ryngkot bad ka jingrei khali ka pateng ha ki low, ki shong bad ki rad surok : ki korkhana

halor ka rep bad ka spah jingri lyngba ki jam (jingtab) na u soh, ki unsob, ki musla musli, ka jingiewbi, ki jingsboh kumjuh, ki skum dud (Milk Powder), makhon, ka ghee bad ter ter, ki wan ha khamat eh. Ka khlieh bad ka bor trei kam kim lah khlem khie khlieh khang ban dap kyrai ki shong bad ki ting da ka jingmih na lade. Ka bor pynmih bad jingmih na lade ki dei ban don jingpyn sephriang kylleng sawdong. Ka dei ka bor kyrshan lade, ka bai seng lade bad ka bor pyniaid jingtrei kaba wan hakhamat duh. Donkama shibun ki aongpynphuh pynphleng (designers) ia ka jingtrei ni kum ki mar pyni tynnad (art & craft decorators), kumjuh ka riam ka beit ka kup ka phong (textile illustrations). Shaphang ka rep ngim lah ban shu iai shaniah tang ha ki symbai bad ki mar rep kiba naduh hyndai ki sah bad khamtam kiba i kumba kin kylla tlot ban kyrshan lem kum ki mar bam bad ki mar khaii, kum ka nuksa ka jing wallam ia u sohsaw sha ka phang Mawryngkneng bad u Slasha sha ka thain Bhoi ka ia iarap ban pynkhain ia ka khaii bad pie ia ki lad pynroi bad ki lad ai-kam ai-duk. Kine ki jingpynsaphriang symbai nawel shawel kat kum ka sbob khyndew kim lah lait lynda ngi ieng tylli ban pyakhlain ia ka rep kaba kham pyniohnong. Haba iohnong khambit lah pat ban pynkhain ia ka bor kynshew pisa ban khyllie baiseng na lade ia kiwei pat ki jingkhaii. Ki bor kynshew bai seng ka dei ka kam kaba hakhamat eh ban pynroi khaii. Lada wallam ka jingrep ia ki dai, ki shana, ki kynja kew, ki pai, u kynphad, ki khniang ryndia, musla musli ha Ri Bhoi khappud Assam kum sha ki rud surok Khanapara shaduh Umling khlem pep kan don ka jingiohnong, kumjuh ka jingroi ka khaii bad ka jingpie ia ki lad ai jingtrei. Ka jingpynroi ka jingbunbriew imat i kumba kan shaniah shibun ha ka jingsei bad jingpynphriang ia ki room rep bathymmai bad ba rim ha Bhoi, ha Rilum bad sha War.

Shaphang kiwei ki jingeh la tip ba ki sbob rep ba shu shna ha ki korkhana, ki iarap ban sei shibun ki jingmih wat lada kim lah katta katta ban pynplung ia ki mar rep. La tip ba kine ki sbob ba shu shna ki jjit ia ba sbor ka sbur tynrai, hynrei ha ki jaka jaka ki pynngit bad pynlong bih ia ki wah kiba khuid basuba bad pynduh jaid ia ki jaid dohkha kynsai, ka sbob tynrai na ki jingri jingdup wat lada ki long kiba kham kordor ki la kylla tyrkhong pat namar ki jingri ba ngi shari i kumba kin sa duh jaid pynban. Hynrei ngim lah lait khlem pyndonkam ia ki sbob rep. Kumta ka jingpynjur ia ka rep khlem khmih ba ka spah jingri ka roi ryngkat ryngkat, ka pyniohnong tang shiteng shiliang. Khamtam haba ki la mana ban pynsangeh syndon ia ka jingpomdieng kumta ka sah sa tang ha ka rep bad ka spah jingri ba ngi lah ban trei pyniohnong. Hynrei ngin sa shem ia ki jingeh namar ki khniang pynswai ha khyndiat ki jaka ki long kum ka bih ia ki jingthung. Don ki khniang hangne hangtai kiba pynswai ia ki jingri kumjuh ki dohkha kiba ju don byllien ha ki wah lynda ka Bor-pyniaid kiba ka Shnong, ki Bor Sorkar bad ki stad ha ka rep bad ki jingri ki ialeh ban pynduh noh ia kine ki khniang bad klo katba lah.

Kine ki khamat harum ki lah ban iarap pynroi bad iada ia ki jingri khamtam sha ki Nongkyndong ki bym don ka rukom rimrad ha ki rukom kiba kham jilh kum ha ki ri phareng :—

(a) Ba ki sem bad jaka set ki kham kylluid bad bym bit da lei lei ban tynnian jubor just ia ka mrad ka mreng, hapoh ka sem lane ka shyngkub kaba khim eh. (b) ban don ki phalang-lung kiba jrong bad ki syngiaw dieng kah-pynngen sawdong ka sem ba ka mrad ka iakrih khang ban ioh ka jingpynsan kaba biang, imat dei ban pyndon ki lad pynlait iyer khambun. (k)

Khamtam ban pyndon ia ki um lane ki jingpynuid um ha ki jaka iakrih jong ki. (d) Ban pyllait ia ka kynhun mrad na ka jaboh jabain bad u niut uba la lang thup ha ki iing briew, namar ki khniang jingpang ki ioh trei stet. (e) U bnai pyrem (Lber ne laiong) u long uba sniew namar ka jingkhluut kaba tyra ba ka tyndung; kumjuh ha u 'Nai Lur bad Risaw ka dei ka por ba ka jingrkhiang ka sdang iuh kjat; ka la bha ban lei die bad pyniaid iew ia ka mrad ha kitei ki samoi bad sangeh tang shipor. (g) Ng hap phikir ban bsa da ki symbai kiba kham kynsai. Kane ka pyni ba ngi dei ban pyniar la ka Bor-trei-kam ia ki jingtrei kiba bun rukom.

Hynrei lada ka khlam-mrad ka wan laki laka khlem ap shuh, ia ki samoi kiba dei ka por shit bad rkhiang, ka long kaba eh tam. Ka sah baroh satang ha ki bor Sorkar bad ki Stad ki Jhad ban iarap ia ki Shnong bad iada ruh ia ka jingduhei ka spah jong ki.

Ka jingpynmlien ia ka kynshew kyndiap ka donkam eh. Ka rukom kynshew-pisa ka don bun ki jingthumu ka long ka jingialeh ban pyntam man ka ngi ha lor ba ngi la siew ia ki jinglut halor ki jingdonkam baroh. Te na kaba tam ngi ioh siew ia ki jinglut ha ka por batan kaba lah ban wan poi ha dien. Hynrei ha ka Khaii-ka Kynshew ka mut ka lum Baiseng. Ka shityngka bad artyngka kaba tam yn thep khop man ka miet hapoh ka pla kynsit ne ka jingdiang ba kylluid bad buh khop baroh shisnem. Ka kylla long ka Bor-kyrshan hadien. Ka Bai-seng ka long ban pyllait na ka jingduk bad ka jynjar trah, kaba long ka jingtim ban kham pynkylluid ia ka kamai bad pynlah ia ka iing ban mih shakhamt. Ka Bor Kynshew-Bai Seng ka dei ka Bor kyrshan-lade kaba pynshong skhem bad sain dur klo klo ia ki sap ki phong khlem da shaniah eh nabar.

Kum ki Trai ngi la dei ban Pynpaw ia ka Bor bad ki Sap Trei kam ha ki jaid jingtrei baroh khamtam ha ka Nongbah Shillong ha kaba ka jingiakhleh milai-jaktung bad kiwei ki jaid bynrrew ka jur shisha shisha.

Haduuh mynta ngin ym lah shaniah ia ka jingtrei kam ha ka seng trei lang (Cooperative) lada kine ki seng ki la pynlong tang ka jing pynsawa bad duh ei.

**Ka Jingshakri ha ka die ka thied :**

Namar ba ka Jylla ka ibiang bad tbit ban pynieng korkhana ia mynta, tang ki korkhana rit lane kiba shu i pdeng briew ha ka rep, ka spah jingri bad ki kor pynmih mar lah ban seng (2) Ki mar khaii ngi tip kin ym lah iaid kam lynda ki long kiba kynsai ha ka dur bad jingshong skhem bad ha ka dor ka mur kaba khamjem (3) Ka jing aiti ban sei ki mar kiba paka bad ka jingshakri ba pynhun kam lah lait (4) Ka jing lehkhuid ba ki dukan bad kudam sam tiar ka long ka bor iarap ba pyniohnong (5) Ka jingleh hok ha ka thew ka woh, ka khein ka diah ka iarap shibun ban pynskhem ia ka khaii, ka jing khaii lehtok ka wallam shipor ka jing iohnong hynrei hadien ki long ka daw ka jinglot (6) Ka jing kyrshan markylliang ha ka ia die ia pein ka long ka bor iarap kaba ngim lah lait (7) katba lah ka jingshakri ha ka khaii da ki briew la jong ka donkam eh ia mynta (8) Ka jing tynjuh bor ia ki lad pynioh lam lyngba ka jingshakri ba biang briew ka donkam ka jingpynshong dor shibun ha ka liang ki paidbah, kumta ngi donkam ban pynnep ia ka sain shemphang khaii (Trade intelligence) ha kiba bun ki phang jingshakri jong ka. Ki jingeh ha ka ioh ka kot ka rep bad ka trei ka kiah bad pyniaid khaii ia ki mar ba ngi sei ki dei ban ioh shibun ka jingpynshai ha ki lypung bad iing trei kam, ha ki Skul bad wat ha ki Dorbar Shnong.

Ka jingrei ia ki sap ne buit thaw ka long kaba donkam bha ha ka phang pule ia buh ia kine harum :—

(i) Ban pynahlur ia ki shah hikai ha ki kam bad sap thaw bad shoh thaw (ii) ban kyntiew ia ka sain shemphang ban pynkhi bad sei kham bun na kine ki sap trei kam (iii) ban ai lad ia ki sap da ki kam bad jingleh kaba paw ; wat ki jingtrei misteri maw bad dieng ki iarap ia ka loh ka kot da kaba hikai shaphang ka jingkor ka jingtrei bad pyniaid iew ia ki jingshna. Kiwei pat ki jingtrei kum ka jingthain jain bad jingsuh, ka thain shylliah, ruh, mula bad ki kam maramot ki dang don hi kine ki jingtrei bynrap kiba bun lah ban pynlong kam da kaba pynmih da ki skul namar ha ka khaii pateng ruh ngim pat kot sha ka International Level “Kumta ha ki kam shoh thaw bad ka thain ka woh ka jabieng bad ka met ka donkam eh ia ka jingkoit lane ka khiah krat; ka donkam ia ka jingkhlain bor bad jingsmat jingsting mar ryngkat ha ki kam stah bad pyndait. kawei ka aibor ia kawei, kumta ka khlieh bad ka met ba trei kam kam ju shong thait”. Lasot na ki kot lyngkdop Mavis Dunn Lyngdoh Mawlong; The distinguished Educationist and Public Leader (KCS) 1989. Khatduh iawai ia ki jingtrei, kiba radbah bad barit ryngkat bad ka rep ka riang ha ki shnong kyndong ym lah ban leh noh ba kin randien. Ngim pat don jingkein ei ei ban pyni katno ka jingroi ka khaii bad ka jingsdang ka trei ka ktah ha ka rukom mynta ha ki nongkyndong ka la kyntiew ia kiba bun balang ha ka ioh ka kot namar ngi angewthuh kiba bun bha ki iing ki sem, ki long kiba duk, kiba tlot bad ki bym lah bor namar ka duk bad ka shipa ka ban, bun ki shu iaksaid ha ka jingduk bad ka jingsah bieit la jan shilynter jingim. Bun ki iing ki sah khlem pep hapoh u pud ka duk lanot (lane ka poverty line). Ka ktah ia ka jingpynsan ia ka iing ki khun, ki khun ksiew, bad ki sap treikam ki lad ai kam ruh ki khim. Donkam katta katta ban pyntrei kam ba ka jingtrei barim bad thymmai kin khie khlieh bad pynphiang ia ka jingmih bad ki mar kiba iaid iew bad pyniohnong ban khlain ka seng ka dang.

## 12. Ka jingpynsngew ha ka sngi lyngkhuh Mondon Barehbad ka

Jingdap 25 snem-ka Khasi Cultural Society - Ka Jingkhyllie ia ka jingsngew kitkhlieh ia baroh ki jaid jingtrei - lber 31, 1998

(La shon ia kane ka phang ha U Dongmusa April, 16-22, 1998)

Ka Phang kyllum ha ka lypung Mondon Memorial bad ka sngi rakhe ia ka jingdap 25 snem jong ka Seng K.C.S-ka dei ka jingkhyllie pat ia ka jingkitkhlieh ha ki jingtrei bad jingshakri ba bun bah ban pynioh ia ki nongtrei kam da ki brieve lajong ha baroh ki jaid jingpyndep ia ka kam, lada jia ba kadei ka trei naphang ne trei pynjih naduh naneng shaduh sharum namar baroh ki kyrdan treikam ki thew sha kajuh ka thong ka jingpyndep kaba itynnad bad kaba ryntih ia la ka bhah treikam. Ka jingtrei kitkhlieh ka thew sha kine ki thong harum :—

(i) Ka jingshimti ia baroh ki jaid jingtrei da ka jingangnud, jingkitkhlieh bad ka jingthrang ban pynitynnad bad ban pynshong ryntih da ka jingbynrap ka khlieh, ka met bad ka kti; ka jinglong bad jingleh thurmur ha ka kyrdan trei dei ban pyrsang kat-lah kat-iai ban pynkhim bad pynrit; (ii) ka jingtrei kitkhlieh kam ju don ka jingsngew khobnioh, ka jingkhnuim bad jingwit ei ei ban pynbiang bad pyndep ia la ka Bhah treikam ka jong-la-jong; (iii) ka jingtrei kitkhlieh kam mut ka jing

pynsywa kai ia la ka Baiseng khaii, ka ioh ka kot bad ka bor bad ka por. Ka jingthylli, jong ka jingsngew kitkhlieh ka pynmih shibun ki kam bymman, ki kam kai, ka sriew ka sme bad ka pynsuhat ia ka imlang sahleng; ka longshong bad ka longjing; (iv) ka iarap shibun ban khyllie ia ka tipbriew, ka jingshemphang, ka akor ka buit bad ka spah mynsiem ban pynkhi ia ka longbriew manbriew bad ka jingkit khlieh, (v) ban pyllait ia lade na ka jingthala, da ka jingtrei aiti lut. (vi) ngi dang sah madei mynta kum ka Jaidbynriew imat dang shu don ki brieve kiba don ka jingsngew kitkhlieh. Lada ki hajar bad ki phew hajar ki pynrung ia ka jingkit khlieh ia lade bad kiwei ngin jin da la kiew rasong hakmat ki jaidbynriew shisnieh pyrthei khamtam ha ka bor bad ka sap treikam. (vii) kiwei kiwei ki wan knieh ia ka jingtrei jong ngi namar ngi kyntait ialade ban trei naphang bad ka jingbit ha ki jait kam bun bah, wat la khyndiat ki kam ki kham jwat ia ngi ki trai ban leh. (viii) Ka jingkyrduh kam ka dung shisha lynda ngi shimti ban trei ia ki kam naphang bad ka sei bor lade. (ix) La katta ka lad ka plie lada ngi ioh ki kynhun nongtrei da ki brieve lajong halor ka jingroi ka jingbun brieve ha ki shlem bad korkhana, ka khaii pateng, ka rep, ka spah jingri bad ter ter. Ka khlieh bad ka bor bad ka sengtrai kam shisha ka lah dei ban sher nongrim naduh ka por kham mynshwa. (x) Ngim lah khlem kynthoh ba ka bor trei kam naduh khlieh haduh khongdong dei ban long shisha kiba jilih bad ryntih. Ngim lah len ba k' jingtrei shitom ryntih ka donkam eh lada ngi kwah wan ro, ban kiew bad manbha bad ha kane ka khep shwa ba ka Jaidbynriew ka rung sha ka spah snem 2000 A.D. Ka paw shai ba ka jinglong thylli jong ka jingsngew kitkhlieh bad ka jing pynsywa ia ki lad trei kam kat kum ka jingdon jingem ha ka spah mariang ka la pynthut ia ka bor kynshew jong ki paidbah ha ki shnong kyndong ba dang sahdien. Kumta lah ban pynkhlain ia ka bor kynshew katba lah na kaba sah tam man ka sngi kam pher wat lada kan kham shimpor ba kan lang ban khyllie ka seng khaii, ngi mut shwa ka bai seng ha ki lyngkha ba bun bah ka khaii pateng ne ka trei ka ktah. Wat hapdeng ka jingduk bad ka suhsat, ngi hap tuklar ban pynkhlain ia ki bor kynshew pisa kum ka bor kyrsan lade na ka bynta ban pynmih ki lad bai seng.

## 13. Ka jingpynryntih ia ka imlang ban pyllait na ka kynrum kynram.

Khyndiat ki jingsot ha ka jingpyni da ka rukom tainia ha ka ktien phareng ba la pynlong da ka K.C.S ha u lber, 1991.

“Ngi kubur ba kam don ka jing iatreilang ne ka jing iashim bynta lang da ki dkhot ba bun ban pynryntih ia ka imlang Sahlang khamtam ban ai ka jingiarap ia ki brieve ba la shah ban khia ha ka jingduk bad ka lanot namar tang khyndiat eh ki brieve ki dei kiba riwspah ne kiba don ba em bad kiba bun balang ki dei kiba duk bad jynjar. Ka jingduk ka pynthut shibun ia ka jingbit ha ka trei kam; ka jinglot ka mih noh namar ki jingeh ki pynhiran bad pynkhim ia ki lad aikam bad ka jing bym iohkam kam lah da lei lei ba kan kylla long ka bor kaba dei bad ban pyniohnong ia ka ioh ka kot. Ka jing bymdon ka jingsngew kitkhlieh hapdeng ki dkhot ka imlang ka pynduh bor ban wallam ia ka jinglong ryntih bad ka jingbit ha ki jing pyniad kam. Hynrei ym pat lah satia ban ong haduh katno kiba don baem ki la nobspah sha ki kam kiba tei ia ka Ri.

Ki lad ban pynim ki long ban pynlong ia ki Seng samla kiba khlaia ban pynioh ia ki jing pynbit ha ki kam tatet ha shnong ha thaw. Kum ki songshnong shnong ba ngin don ka jingsngew kit khlieh ia ka imlang ban pynioh ia ki Samla ia ka



**Jingsngew tynnad ha ki Jingshakri ia ka Imlang" (Na ka Pomlum H.S).**

"Ka Imlang ka dei ban don ki iit khmih lade shaphang ia ka tlot ka khlain jong ka. Hynrei ki paidbah kim ju sngewmon ban burom ia ka imlang. Kum ka nuksa la mana ban ym bit ban dih duma ne sikret hapoh ki ing cinema ne ki bus, ki dih la ka dih: ki bor ialeh pyrshah ia ki adong bad ki ain longbriew ruh ki don shibun".

Ym don ka jingpyni ne jingsneng jingkrav wat na ki briew kiba bat ia ka kam kitkhlieh. Don ki Rangbah shnong kiba tlot ban ia korbar" (Na ka Malki Presbyterian H.S). Ngi pykut kumne don ki jingsngewheh halor ka im laitan; kum ki nongshong shnong ngim shym pynkreh ba ngi long ki nongshong shnong kiba kitkhlieh bad shakri. Ngim pat lah satia ban pynkhamti ha ki khun samla ia ki rukom pyntbit ha ki jingshakri.

Ka jinglong lyngkar ka la wallam shibun ki kam runar, ka tuh, ka lute bad pyniap. Ngi kynnoh ba ka dei ka jingbym iohkam bad ki lad ai jingtrei kaba wallam ia ki kam basniew bad kiba pyntlot. Ka jingjied ka long ka jong ngi hi lada ia ki kam pyntot ne ia ki kam iatei. Lada ngim don ka jingagnud ban im ban khieh bad trei wat ia kano kano ka kam kaba don hadpeng, kata ka long hi ka jingiap. Ngi iohi bun ki briew ki laksaid bad trei naphang ha iew ha hat khlem khein ia ka kyrdan hynrei hadien ki bit ki biang bad ki man bha. Ka jinglong lyngkar ka phriang namar ka jingsngew kitkhlieh ka duna palat. Ki Seng "SHILLONG WE CARE" ka long tang maka ka nuksa barit eh ban pyniaid ryntih ia ka imlang, ka dei namarkata ka kam kaba hakhamat eh kumno kum ka Jaidbynriew ngin iatrei lang ban wanlam ia ka jingsngew kitkhlieh ia ka Imlang Sahlang.

#### **14. Ki Jingrwai bad Ka Put ka Tem-Ka Jingtyrkhong palat ki sur Trai Ri**

Ha ka thaw jingrwai don ka jingpynbeit kaba kyrpang ha ka iahap sur (Rhythm) lada ka dei ka rwai marwei (Solo) ne ka rwai ialam (prelude) ne ka group lane ka rwai kynthun (Choral & Unison). Don bun rukom ki jingpynhap ha ka khriang (measure), ka khup (accent), ka sngheh jlan, ka sangeh lyngkot kaba laid ryngkat bad ka jinganglut ne ka ang shiteg ne ka jingkbun ka shyntur kumba la mang. Don ki rukom rwai kiba pynrit ryndang bad kiwei kiba dei ban pynheh ryndang sngew kumba ki ai ki jingshon aiu re bad ki pynioh ia ka thong jingrwai bad ka jingmut jong ka. Ka don ka jingpynbeit ha ka rukom iuh, eh, iuh mian mian, jingrah ryntih ki shympriah kjat bad jinghap ka pohjat thik pat thik kat kum ka jingjied (lada kam da dei eh ka iuh kyrdem kaba i kumba ka iaknieh bah kynjrait sur basngew shongshait). Ngi iohi ba don ka jing pynbeit ba kyrpang ha ka rukom pynbiang ia ki sur rwai bad ki sur jingtem kiba long mar katjuh ka jinguih ne ka jingtied ha ka khriang bad ka khup kaba la mang. Kano kano ka jingpynstet ha ka kylla khep jong ka sur ruh ka dei kaba la don ka jing pynbeit lypa. Ka rwai pdeng briew (moderate timing), ki rwai stet (fast) bad rwai suki (slow) ka long ka rukom ba ki nongrwai bad nongtem ba tbit ki ia bud, ia ka jingpynbeit kaba la buh u Nongshna -sur. Ka jingkyndud bad ka sur rwai ki bud beiti ia ka khup ryngkat bad ki sur jingtem ba kaw kaw ne halla jam ne kiba sawa jai jai bad mian mian bad ki ktien bashai ne bakhia. U ryndang kynthei uba syiang bad u ryndang shynrang jem sur jai jai u long u nong pynkap bad pynphuh pynphiang.

Ha ki sur Trai Ri ngi iohi ba ki sur shoh ksing bad ki sur ud ki ba mareh stet jong ka Tangmuri, jingkyan ka Donglod, ka Sharati bad Besli, ki sur kyud, ka Mieng (ka jingput ), ki sur shoh bad kyud ka Diengphong, ka jingjied pynsting, pynkhia, bad ka jingthap ia ka Bom ka Nakra, Ka Ksing kynthong ki long kiba bun katta katta ha ka jingring slor ka kylla tied, ka kyoh bad kyr-iah ia ki sur kmle bad sur pnat ha ki ksing, ka jingput bunjalud bad jingshoh sur-kine ki mih kynrei na ki jing iashem ba bun jong ka Jaidbynriew bad kiba la lum thup bad kiba la mang ha la ki jong ki jong ki kynthun ki long kum ka spahbah ha ka mynnor, katto katne ki leit siew haduh mynta ha ka jingleh kam ha ka Imlang Sahlang bad ki kam niam bad don ki sur kiba pynshong ryntih ia ki kam Hima Sima, ki pynphuh ia ka shad laho, ka risa bakhrav, ka lum paid ha ka Hima. Nangta ki rukom bysati ia ka Marynthing, ka Duitara bad ki jingoh sur ha ka Sarong. Nangta ka jingthap ia ka Kynshaw, ka Kynjrait bad ka jing kynruh ha ka Nakra bad kumjuh ka Ksing kynthei, ka Naila, ka Ksing kynud bad ter ter ha ka shad pyngad, ka shad niam bad khamtam ha ka shad hima. Kumta la lum thup ia ka Ksing Khot, ka Ksing Mareh, Ka Ksing Lynti, Ka Ksing Shadwait, Ka Ksing Shongkup, ka Sur maw bad kiwei pat. Don ka jingialeh Skit kaba thikna ha ka rwai ka shad bad ka tem ka put kaba da ka jingleh bniap bad jingleh ryntih na ka bynta ka jingbit jong ka art discipline. Pynban ha ki Radio bad bun bah ki lympong don ka jingduna kaba khaw eh ha ka liang ka sur sawa bad ka kynud ki sur Trai Ri ryngkat bad ki ksing, bad besli bad ter ter. Kine ki la nangduh bad nangiah hakhamat ki sur iakhleh bad ki sur bar ri kiba la lum thup bad kiba bun bah. Ngi shem ba ka rukom kynrup ia ka kyoh bad ki rukom kyr-iah ha ka jingring sur ia ki sur jingrwai jong ngi ki long kiba kim juthep jubor justu kilong ki sur pynbud kiba ki ju kem bad kynrup tang ha ki khep kiba pynshoh thiag khnang ban weng ia ka leh shongshit lane ka rukom kynjrait sur kaba lah ban pynkulmar ia ki jingjied, ka jingsawa bad ka ringsur kaba don haka tynrai bad ka main ha ka.

#### **15. Ka Mondon Bareh Memorial Bureau (Na kai ing i Babu Mondon)**

I Ka Jingialang kaba la long ha ka 15 Kylla Lyngkot '98, ka la pdiang ia ka Jingtyrwa ka Mondon Bareh Memorial ban pynlong ka Jingai - Khusnam bad ka Jingiatat-nia ha ka phareng hamar ba kut u Lber, kumta la pynbeiti ia ka Lympong Mondon Bareh Memorial ba kan long ha ka 31 tarik Lber ha ka Youth Hostel ha Shillong. Ia mynta ka jingshong sator bad jingshong sapra ha ka Longiung Longsem khamtam eh ryngkat bad ka jingbym iasngewthuh jingmut ka la wallam bun bah ki jingeh ha ki kam pyniaid ia ki shnong ki thaw bad ka jingsahdien ha ka trei ka ktah, ka ioh ka kot bad kamai kajih. Nalor kata, ka jingsniew jingsmeh, ha ka tuh, ka lute, ka jingshun jingsmeh, bad ki kam pynjot, pynsyurwa ei, bad pynduh, ki la phriang stet, bad i eh pat ban tem ia ki Katei ka Lympong kaba la buh ba kan long ha ka jaka bad ka sngi ba ngi la kdew ka tyrwa ban pynlong ka Jingiatat-nia (bad ka phalang lada lah ban pdiang) wat lada dei satia ha ka ktien phareng (kum ki jingiarp ban tbeh ia ka jinghikai bad pynsan ha ka jingshemphang) ha kine ki khmat harum :—

1. "Civic Sense has more efficacy nowadays" - Ka Jinkit khlieh kum ki Nongshong shnong ka trei kam bha mynta mynne.
2. "Work Culture is part of our Mission" - Ka jingsngew

kit khlieh ia la ki kam bad jingtrei ba ngi la jied ka dei ka bhaah ba nyngkong eh ha ka jingim jong ngi.

3. Ka jingiatei - "Arts have little role nowadays"- Ki jingtrei ba ni bad ba jlih kum ka jingpynphuh phynpheng, ki jong-oh dur ba d ki mar pynitynnad kumjuh ki skit tynrai ha ka shad ka tem, i kumba kin sa duh jaid pynban.

Ka phang kyllum ka dei ka "Upgradation of Work Culture and Labour Potentiality". Ka jingkhyllie pat ia ka Jingkit khlieh ha ki Jaid kam bad ki jingtrei bun-bah bun -san bad bsa pynioh ia ki kynhun nongtrei la jong ha baroh ki jaid jingpyndep ia ki kam haduh ki kyrdan neng shaduh sharum.

U snem 1998 u dei u snem uba wan lyngkhu bad ka Jingdap 25 snem jong ka Khasi Cultural Society ha ki jingtrei kam jong ka. Ka 31 tarik mynta ka ei ka Lympung Rakhe ba nyngkong ia U Snem Silver Jubilee jong ka KCS.

Hadien ka jingpyrkhat sani ka long ha ka 15 tarik Kylla-Lyngkot la rai kumne - ba ia ki Khusnam 31.3.98 (Mondon Bareh Memorial Awards) yn pynkhamti ha i Dr. Pherlok Lamare bad i Sitimon Sawian. Lajied ia ki Khusnam kiba la mang bad pynshongdor kin leit sha ki riew Paw-khamat kiba la biang bha ka jing shemphang bad ka khlieh bad ba ki la trei shikatta ban shakri khamtam ka jingshakri aiti lut lane ki jingshakri kyntiew ia ka Jaidbynriew.

Ka Khusnam ia, i Sitimon Sawian ka dei ka dur, ka Pansngiat, kaba ki Nongshad ki deng ha ki Lympung Shad. Hynrei kane ka jingrakhe ka pynpaw kum ka shab jong ka jinglong Syiem kaba ieng kum ka dur kum ka jingsumar sukher bad ka jingpynsan pynrangbah. Ki ktien kiba la oh dak ha ka Mondon Bareh Memorial, i Sitimon i sei bor ia ka Skul Seng Khasi bad pynkiew ia ka kyrdan jong ka kum kawei ka Skul Bah. I la ai ki jingshakri lyngba ki seng ba i la pynlong bad i la trei lyngba kum ki seng shakri ha kane ka Jylla bad ha ka Ri India. I la thung bad pynsan ia ki per-sara jingstad. I la kine ki jingtrei la ithuh bad niewkor. I la shakri kum Ka Vice President jong ka Indian Council of Social Welfare, Assam, 1969 - 1972 bad i laioh ia ka Khusnam Award Padma Shree (1974).

Ngi kymnaw ia ki jingshakri ba radbah bad bun bah ka iing jong i nadeh ka spah snem ba la leit lyngba ka jingtrei ka korshon kot. Ki kot pule bad ki kop khubor ki jingmih jong ki seng Trai Ri bad i Babu Jeebon Roy u nongmuna ka jingsynshar khadar, u nongseng bad nong pyniaid ia ka High School ba Nyngkong eh bad ki jingtrei bunjaid ban pynroi ia ka jingrep ki soh ki pai. Ka jingthung Coffee bad ka jingbteng ia ka jingshakri.

Ngi pynkhamti ia kane ka Khusnam ba la jer ka Mondon Bareh Memorial bad ngi ngeit ba ka dur jong ka ba la oh kum ka Pansngiat ka long kaba pyndonburom ia ki jingtrei jong phi.

**KA SHAB MONDON BAREH**  
U Nongsiat Khnam  
Ia i Dr. Pherlok Lamare, M.S  
31 Lber, '98  
Dr. P. Lamare :

I la shimti ban pyniaid ia ka Aspeta - KJP Synod ha ki snem kiba eh mynba ka Aspeta ka pyniar ia u tnum u tyndai ban pynkha ia ki kamra thiah pang na ka bynta ban ai jingpynkhiah bad jingumar ia kiba pang ba swai kiba nangne bad kiba wan na kylleng.

Ngi ngeit ba kane ka Khusnam kaba la jer ka Mondon Bareh Memorial kaba la oh dur ha ka shap ia u Nongsiat Khnam kum u kynja Pyrsa Syiem uba thew sha ka thong da ka jingbtit bad khlem bakla kan long kaba pdiang hun.

(Kine ki phang kiba la dei bad ki Shab jong ki Khusnam ki la paw ha ka kot Khubor Dongmusa, April, 16-22, '98)

### 17. K.C.S kiwei ki Jingtnei la jer lyngkot.

Ka Drama ba nyngkong eh ba ka KCS ka la pynlong ka dei "Ka Drama u Tirot Sing" ba la pyni ha Shillong ha u Rymphang bad Lber 1974. Ha u snem 1975, ka KCS ka la pyni ia "Ka Drama U Syiem Sngap Singh" ha Shillong bad ka la bteng bad pyni pat ia u Syiem Sngap Singh ha u snem 1995 ha Shillong bad Mawkyrwat.

Ka KCS ka la pynmih ia ka Film ba nyngkong eh "Ka Synjuk Ri Ki Laiphew Syiem" bad kaba la pyni ha ki Cinema ha Shillong ha u snem 1982 bad ha ki snem kiba bud.

Ka KCS ka la tei ia u Mot Tirot Singh hajan ka State Central Library uba don artylli ki Mawbynna bad ki Khilon.

Don shibun ka jingtrei ha ka jingpyni ia ki Transparency Slides (Ki Film ki bym khih) ryngkat bad ka sur batai bad ki ksing kiba la leit poi sha kylleng ki jaka ha ki shmong Sor bad Nongkyndong kiba phalang ia ki jingtrei ha ka Mynnor jong ka Jaidbynriew

Shaphang ki Lympung pynshai ia ka Imlang Sahlang, Ka Jinnang Jingtad, Ka Trei ka Ktah ka Khai Pateng la kdew khyndiat ha ka phareng kaba la kynthup lang ha kane ka thup. Kham bun na ki jingtrei jong ka Society la kdew khambniah ha ki kot ka KCS ka la pynmih mynshwa.

Ha ka 29 tarik Naiwieng, 1997, ka KCS ka la pynkhamti artylli ki khusnam, ia i Bah M.R. Allya bah bah Sumar S. Sawian ia i Bah Mren Roy Allya—

"Halor ki jingsha kri bun rukom kiba pynriewspah ia ka imlang sahleng, ka trei ka ktah, ka longbriew manbriew lyngba ka KJWA mynta la 20 snem".

Bad ia i Bah Sumar : "Halor ki jingshakri kiba pynriewspah ia ka imlang sahleng bad ki phang trei kam ka Jaidbynriew lyngba ki kot khubor bad ki kyrwoh jingpynshai". Ngi la ai khublei bad pyndonburom ruh ia U Morlan Swer u Nongohdur (Sculptor) uba la oh ruh ia ka shab bun rukom kiba la mih bad ki tiar pynitynnad.

Lyngba kane ka thup, ngi ai khublei ia baroh ki paralok kiba la iasnoh kti bad ka Society ha ki jingshakri kiba bun jong ka. Ki la don ruh ia nongkyrshan kiba ka jingangewnguh jong ngi la leit sha ki.

Ngi angnud ruh ban nang mih shibun ki samla tipbriew tip-Blei, kiba proh khlieh bad shemphang bad kiba ki jingshakri jong ki ka long ban pynkhain pynriewspah bad pyndonburom ia ka Ri ki Laiphew Syiem.

**MAWPHOR 4 : NOHPRAH 1998**

**Ioh khusnam 2 agut ki riew shakri paidbah.**



**SHILLONG; NOHPRAH 3 :** Ha ka kyrwoh na U Secretary ka Khasi Cultural Society, la istuh ba la pynlong ia ka jingai khusnam ia ki riew rangbeh kiba la niew kum ki nongmait lynti ha ka shakri ha kiba bun rukom ia ka imlang sahlang.

La istuh ba ka Khasi Cultural Society hadien ka jingbisher sani bha ia ki briew kiba la shakri shisha ia ka Jaidbynriew ka la rai kut ban pynkup ia ka burom ia I Bah Mrendro R. Aliya bad bah Sumar Sawian. Ka khusnam ka la leit ha u Bah Aliya, ka long halor ka jingshakri ba kham kyrpang jong u ha kaba pynioh kam iaki hajar ki khun samla lyngba ka jingpynbit ia ki ha ki Exam bapther bapther ha ki thast treikam sorkar kum ki Staff Selection , ki Civil Service bad bun kiwei kiwei. Ka khusnam kaba leit sha u Bah Aliya ka long ruh halor ka jinglong jong u ban leit iarap ia kiba shem lanot na ka jingpynjutor ka kham, ka eriong, ka jingpluh ding bad ka jingjutor ka rep ka riang.

Ka khusnam kaba leit sha U Bah Sumar Sing Sawian ka long halor ka jingshakri kaba aiti kut kiba pynphuh pynphieng bad pynbit ha ki rukom thoh kotkhubor bad ki kyrwoh jingpynshai kiba tei ia ka imlang sahlang, khaii pateng bad ka jingnang jingstad, kaba pynneh ia ka nongtymmen jong ka Jaidbynriew jong ngi.

Ha katei ka sngi la ai khublei bad pynkup burom ruh ia u Morlan Swer uba la pynpaw shisha ia ka jingbit jong u ha kaba oh bad ot ia ki dur ha ki lyngkniap maw, nar, ka mng bad tama ha ka rukom kum ka statue. Ha kane ka sngi la pyllait ruh ia ka kot poetry phareng "KHASI LORE PRODUCTIVITY COMMERCE" ka jong u Dr. Hamlet B. Ngapkynta bad la pyllait da u Bah J.S. Syiem uba long u kongsan.

Ha kaba iadei bad kane ka jingai khusnam ka Society ka sngew ba ka la dei ban pynkhi thymmai ia ka jingamud kaba kham khraw ka ba la ka jong ka Jaidbynriew bad kyntu ban shut tynghe ia ki sap ki phong jong ki phew hajar ki khun samla kynthei bad shynrang ha kaba tei pynbha bunshah ia ka long briew man briew ha kane ka Jaidbynriew jong ngi.

Ka jingthmu ba kongsan eh ka long ba kane ka Jaidbynriew jong ngi ka khie rasong ha baroh ki liang bad ban ithuh khamkloi ia ka da ki jaidbynriew kiba khraw (kam pher wat lada ki dei kiba donbor) ha khamat shisnieh pyrtnei.

Kitbor W. Nongrum

U la tbeh Jingshai ia ka Thoh ka Tar jong ngi ha ki artylli ki Thup Jingthoh kiba u la lum bad thir lang ia ki bad kiba la jer kumne :

1. Ki Nongthoh kot Khasi Bynta I la shon ha ka 1982
  2. Ki Nongthoh kot Khasi Bynta II lashon ja ka 1982
- bad sien shon ba ar ka la jia long ha u smem 1996.

**Ka Bynta I - ka kynthup ia :**

1. U Hari Charan Roy
2. U Jeebon Roy Mairom
3. U John Roberts
4. U Morkha J. Chyne
5. U Nissor S. Lyngdoh
6. U Rabon S. Kr. Suka
7. U Radhon S. Kr Wanlang
8. U Rash Mohon R. Nongrum
9. U S.M. Amjad Ali
10. U Sib Charan R. Dkhar
11. U. Soso Tham

## 12. U Thomas Jones

### Bynta II

1. U Bronath Thangkiew
2. U D. Nihon S. Wahlang
3. U Dinonath R. Jd. Dkhar
4. U A. Emmanuel Bars
5. U G. Costa
6. Ka Lariam Khongwir
7. U Homiwell Lyngdoh Nonglait
8. U H. Elias Sohtya
9. U Mondon Bareh
10. U Ondromuni
11. U Primrose G. Gatphoh
12. Ka Sydney Tham
13. U Theodore Cajee

Ha u smem 1995 u Kitbor Nongrum u la pynmih ia ki *Nongnoh synniang sha ka Thoh ka Tar* bad ha u smem 1983 u la pynmih ia ka Gitab ki *kot khubor bad ki kot Khasi* : ngi ia mir thik tang ia ka jingsan jong ka thoh kot thoh ala bad yndei ia ka wei ka ar ha ki phang ba ka jingkylla pyrtnei ka wan tyllap ngit-li-ngit.

**Ngibuh lyngkot kumne :**

Ki 25 ki Longrynnieng ha ka Bynta I bad II ki la sei ia ka bor pyrkhat bad ka seng jingstad ha kiba bun ki thnem jong ki lyngkha-risa ki bri bad ki pynthor bad kiba leit siew khambun eh ha ki jingpule paidbah bad khamtam ha ki ling seng jing stad ha ki bhah bapther. Katto katme ki ai ka jingpynsan ia ka jingnang jingtip bad jingstad kiba pynriewspah ia ki sap ki phong bad ki khlieh treikam ha ki lyngkha bad jingshakri babun bah : Ngibuh shem ruh ia ki jingsneng bad jingkypham kiba pynsan ia ka Akor, ka Hok, ka Longbriew Manbriew, ka Tip-briew Tip-Blei ha ki ling ki sem, ki shnong ki thaw bad shabar. Ki don ki adong ngi tip kiba ju don ha ki jinghikai - Tynrai Trai Ri ban Kyndiah na ka jingmlen kiba pynwit ia ka Bha ka Miat jong ka Longiing Longsem, Longkur Longkha, Longjaid Longkynja bad kiwei. Lada ngim kiar ngi hap beit hapho ka byrsieh ka byrsang ka synrum synreh, ka jinjar-trah bad ka sah sajia kaba ban ia ka Longiing Longsem, bad kaba neh siem. Teng teng kum kane ka byrsieh byrsang kaba mih na ka ngit ka ngar ka pynsajia wat ia u shnong u thaw bad uba bun balang.

Ngibuh ruh ia ka Jingkhil Trai Ri bad kaba thmu ban pynsan ia ka Jingnang Jingstad ki Kam-hikai bad minot kot kaba la sdang 100 smem ne kham palat.

Ki 25 ki Longrynnieng ha ki Jingtrei jong ki wat la khyndiat ki long ki Jingtrei kiba kham jwat la pynpaw ia ka nongrim ha ki iing, ki kur bad ki shmong kiba pher, ki Jingsan Jingrangbeh bad ka jingkyngoh sha ka Thong. Kitei ki jingthoh ki la long u Shabi uba ple ha ki nongpule ba don sap ia ka Jingkynshew bad ki Symboh Jingstad ha ki phang pule bad ki phang istai bapther na kawei ka pateng sha kawei. La lum bad la thir ia ki na ki thong kiba bun rukom.

U Kitbor Nongrum u pynpaw ka Sap-Kyrpang jong ka Jingeit jong u ia la ka Jingtrei wat la ka long ka jingtrei shitom ka ban lum bad pynlang na kiba bun ki iing bad ki shmong. U la buh ryntih ia ki Jingithupaw, ki Jingangmad, ki Jingialeh bad Jingiahem ka Jaidbynriew. Ka long ka Jingtrei kaba leh bnlah bad thik-pa-thik. U la ktah kyrpang ia ka Jingpynthymmai bor bad ka Jingkhie Jingsei ki sap ki phong ha ki Lyngkha Jingtrei

kiba isanoh lang. Ki jingtrei jan baroh ki don la ka kyrdan jong ka Burom. Ngim pat lah kyntait haduh mynta ba ki jingtrei jong ki 'riewradbah kim don symbai ei ei kumba la bet na ki kti jong ki kiba lah ban pyneiseoh ia ki jingleh jong ngi wat haduh kane ka Pateng iakhleh khaw lang tang lada don ka jingangnud ban pynkyrpang bad pynriewspah shuh shuh. Ki kot ki thew sha kajuh ka thong ban ialeh pyrshah ia ki kam runar, ka iaid awria, ki kam lyngkar, ki kam pynkulmar shmong, ka buaid tanglang, ki kam aiksuid bad riksuid khnang - ba ka jingstad bad ki Sap Trei Kam bastet bad bani kin ioh shong skhem bad ioh leh trai- khlieh.

Ka jingtrei U Kitbor I kumba ka dei kaba leh hok. Ha kane ka jingtynjuh la dei ban ioh ki maw-thew kiba biang slait. Ngim hap ban tynjuh bor ia ka jingsan jong ka jingshemphang naduh ki kyrdan lung shaduh ki kyrdan kilar shisha ha ki nongrim babiang.

Ki kot khubar bad kot Khaai jong u Bah Kitbor ki la long ki rukom pyntip lane Bibliography kiba ai nongrim ia ka jingpynsan jong ka thoh ka tar.

U Bah Kitbor u la iarap ia ka KCS shibun eh ha ka liang ka Film, ki Drama bad kiwei kiwei ki jingtrei kam.

Ka Mondon Bareh Memorial ka ai khublei halor ki jingtrei jong u. Ngim kit bok ba un lah ban bteng ia kum kine ki jingshakri. U la trei mon-angewbha ban ia kit lem ia kane ka Lyngkor naduh ka por u dang lung kum u khymah samla.

Ngim ngeit ki don hangne hangtai ki briew kiba la iakit ia ka Lyngkor ban pyndon burom bad pynphuh pynphieng ia ka Jaidbynriew jong ngi wat hapteng ki jingeh bad jingtrei shitom bun rukom naduh ka por ba ki dang khie lung kum ki Khymah Samla.

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*At the time of Creation of Meghalaya in 1972, the total road length was 2786 Kms., where as at the end of 1997-98 the road length has been increased to 6817 Kms. As regards to road connectivity to villages, out of 5484 Nos. of inhabited villages, 2523 villages have been connected with roads at the end of 1997-98.*



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Year	Target (MU)	Achievement (MU)
1991-92	730	823
1992-93	806	858
1993-94	850	905
1994-95	850	862

#### **ASSAM GAS BASED POWER PROJECT - 291 MW**

5 out of 9 turbo generators of the Assam Gas Based Power Project at Kathalguri commissioned upto March, 1996 adding 169 MW generation capacity in the regional grid further, 125 MW will be added within 1996-97

### **PROJECTS UNDER EXECUTION**

- Doyang H.E. Project (75 M W) in Nagaland
- Ranganadi H.E. Project (405 M W) in Arunachal Pradesh
- Agartala Gas Turbine Project (84 M W) in Tripura

### **ADDITION PROGRAMME FOR IX & X PLAN**

NEEPCO intends to a capacity addition programme of approximately 935 MW during the IXth & Xth Plan.

Acknowledging the indispensibility of the Environment, NEEPCO has taken up schemes for terrace cultivation, soil and water conservation through dam construction and afforestation in all H.E. Projects.

NEEPCO is committed to both Power Generation and Environmental Protection.

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*Phones: 241326, 241813, 241190*

*GRAM: KROMBON FAX : (0364) No.242297*

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- In bringing benefits to old women and children in rural areas through D.W.C.R.A. and C.B.C.S. programmes.
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- In increasing agricultural production through M.W.S. and SF/MF.
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